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# ARABIC PAPYRI

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BY

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VOLUME II

LEGAL TEXTS

WITH TWENTY FOUR PLATES

CAIRO

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# ARABIC PAPYRI

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## PREFACE

The present volume, as regards its subject matter, connects immediately with the already published Vol. I. It contains seventy-three legal documents, classified in the manner shown in the Table of Contents, and all of which are here published for the first time. So far as their provenance can be ascertained, they seem all to have come from al-Ušmûnain and the Fayyûm.

The present publication, however, does not exhaust the material of these so-called Legal documents. A careful search of that portion of the Library's collection of papyrus documents which was still preserved untouched in the tin boxes from which they had come from the dealers, led to the discovery of some further documents of a legal character. As this discovery took place at a time when the printing of the present volume was already far advanced, it proved impossible to incorporate them here. They will therefore supply material for a supplementary volume to be published at the end of the whole series.

The method followed in publishing the present texts is the same as that described on pp. 5 ff. of Vol. I. The measurements of the papyri represent the actual size of the leaf or fragment at its extreme points, the first figure being that of the height and the second that of the width. The abbreviations used here and the references of Journals and papyrological Publications are the same as those listed on pp. XIII-XV of Vol. I. In the Indices, which comprise Vols. I and II, the references are generally to the numbers in the edition, and the small numerals refer to lines. As Nos. 1-72 are contained in the first volume, and Nos. 73-145 in the second, an addition of the Roman numerals to indicate the volume seemed superfluous, but where page references were necessary they have naturally been indicated.

Particular note should be taken of the Additions and Corrections on pp. 235-238, which include valuable contributions from the exhaustive and detailed review of Vol. I by Prof. Dr. E. Littmann in *ZDMG*, LXXXIX (1935), pp. 401-407, and from Dr. W. E. Crum, kindly communicated by personal letter dated December 1st, 1935.



Finally it is my pleasant duty to express my gratitude to all those who have in various ways added in the completion of this work. Acknowledgment must first of all be made of the kindly interest and help of His Excellency the former Minister of Education, MUHAMMAD HILMY ISSA PASHA, who entrusted me with the task of editing the present volume as part of a Plan which I had the honour of presenting to His Excellency in July 1934, as also of the courtesy of his successors in that office MOHAMMAD 'ALY 'ALLOUBA PASHA and 'ALY ZAKI EL 'ARABI PASHA.

My best thanks are further due to Muhammad As'ad Barrada Bey and Prof. Dr. Mansour Fahmy Bey, the former and the present Directors of the Egyptian Library, as also to their staff, for their interest in the work and the facilities granted in the use of the Collections under their charge: also to the staffs of the Printing Press of the Egyptian Library, and the Survey Department at Gizah, for their helpfulness and careful execution of the technical tasks of the printing and of the preparation of the Plates.

I have further to acknowledge my indebtedness to several scholars for their kind assistance. Prof. Dr. A. Jeffery of the School of Oriental Studies, Cairo, has again in spite of many other engagements, found time to read through the proofs of this whole volume, which has profited not a little from his criticisms. Prof. Dr. J. Schacht has also again been good enough to read one revision of the proof-sheets, to which he has contributed some good suggestions as well as giving valuable advice on certain of the juridic problems. Help given on individual points by these and other scholars, as e. g. Ahmad Bey el-'Awamri, has been acknowledged in the body of the work, with the exception of the fact that I was indebted to Sheikh Muhammad 'Abd ar-Rasul for the reading of the hastily scribbled names in Nos. 129 verso and 134<sub>6</sub>. I am glad to be able to acknowledge this here as technical reasons prevented it being mentioned in the footnotes to pp. 186 and 191. Finally my thanks are due to Prof. Dr. A. Rotter and Reader C. Wilkins, both of the German University in Prague, for reading my manuscript with a view to the correction of the English diction.

I terminate this Preface by expressing the hope that the present volume will prove as welcome to scholars as as useful to science as its predecessor. A number of Acts and Documents relating to the financial administration of Egypt under Muslim rule, will form the subject of two future volumes, which it is hoped will appear in the course of the two following years.

Leitmeritz, September, 1936.

A. GROHMANN



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1. N° 91, under the heading b) 1. Lease of dwelling houses, refers perhaps to a lodging only.



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c

**Major fragments of Contracts of Sale**

1

**Sale of parts of a house**

(1)





## 73

(Pl. I)

Sale of the half of a house.

Inv. n° 275+Ta'rîh n° 1771. Du'l-Ḥiğġa, 320 A. H. (3rd December, 932 to 1st January, 933 A. D.).

White parchment, two fragments. Inv. n° 275: 23.8×16.5 cm. Ta'rîh n° 1771: 40×16.1 cm. The text of the document is written on the inner (flesh) side in 51 lines; ll. 1-36 right side in an old *Nashî* (A), resembling in some respects the *Magribî*-hand (cf. the slanting stroke of Ṭâ, the Dâl), in rust coloured ink. Diacritical points are added frequently; ف has the dot always below, ق one point above (cf. *CPR* III, I, 1 p. 71 and vol. I, p. 64, 137), final Yâ takes the points within the bend. The lines 36 left side to 51 are by the hands of various witnesses in black ink: B l. 36 left, 37 left (above the line), C ll. 37-38, D ll. 39-40, E ll. 41-42 right side, F l. 42 left side, G ll. 43-44 right side, H ll. 44 left side to 45, J ll. 46-47, K ll. 48-49, (L l. 49 above the line), M ll. 50-51.

Place of discovery unknown.

In a very bad state of preservation, the ink being faded in several places; considerable parts of the text are eaten away, the heading is lost.

- [ . . . . . ] ١
- [ . . . . . ] ٢
- [ . . . . . ] ٣
- [ . . . . . ] ٤
- وكل حق هو
- ٥ [ل] هذا الدار داخل فيه وخارج منه بما اشتريت عليه وجمعت وأحاطت

1. Only the lower parts of 9-10 letters are preserved. — 2. Ms. المكشوف الشئ. — 3. The first word is illegible. اثنا عشر is fully dotted. — 4. The only word provided with dots is وسمائه. The missing part at the end of the line is reconstructed on analogy of n° 594 (vol. I, p. 181). — 5. Only منه is provided with a dot.



- ٢٠ . . . . . وافترقوا جميعا . . . . . [ ]  
 ٢١ (illegible)  
 ٢٢ [ . . . . . فإكان من علقه  
 ٢٣ أو خصومة أو طارى بدين أو ستحق بميراث فـ > . . . . . نقاذ ذلك  
 ٢٤ على اصطفن وسمويل ومتوس ومرهام أولاد يحنس بن بلتوس  
 ٢٥ و . . . . . لفرقلية ابنت قفري وأبيها قفـ [رى  
 ٢٦ بن سسنه بالغ ما بلغ من أوفر ما لهم باع اصطفن وسمويل  
 ٢٧ ومتوس ومرهام ذلك فى صحة من عقولهم وأبدانهم وجواز  
 ٢٨ أمورهم غير مكرهين طايعين طالين راغبين على شرط بيع  
 ٢٩ الاسلام وعهدته وشهد على اقرار اصطفن وسمويل  
 ٣٠ ومتوس ومرهام أولاد يحنس بن بلتوس بجميع ما فى هذا  
 ٣١ الكتاب بعد أن قرئ عليهم وعرفوا ما فيه حرفا  
 ٣٢ فسر عليهم بالـ . . . . . وأقروا بفهمه وذلك فى شهر ذى  
 ٣٣ الحجة من سنة عـ [شـ]ـرين وثلثماية على أن النصف من  
 ٣٤ [دا]ر هذا الشرا لفرقلية ابنت قفري بن سسنه والـ [ . . . . . ]  
 ٣٥ قفري بن سسنه تلك الأسهم من هذا الدار لكل واحد منهما  
 ٣٦ شهد على ذلك مـ [ـ]ـزين بن أحمد على اقرارها ولا [الـ]ـفرالمسمو [ن فى] هذا الكتاب  
 وكتب بخطـ [هـ]ـ والحمد لله رب العالمين

20. Ms. وافترقوا . The third word cannot be made out. The first line of fragment Ta'rih n° 1771, much faded in the original, forms apparently the continuation of line 20 of fragment Inv. n° 275. Here and in the following two lines might be expected a similar passage to that which is encountered in n° 67<sub>17-15</sub>. — 23. The first two words are only faintly visible. The reading of the following passage, in part much faded, is assured by n° 57<sub>15f</sub>. Instead of فانقاذ the scribe has erroneously written فمعاذ (cf. vol. I, p. 146, remarks on l. 10). — 24. Tâ in متوس and Nûn in بن are dotted in the archetype. — 25. No certain reading can be offered for the right half of the line, the text being very faint in the original. — 26. Ms. سسنه and اوفر . — 28. Only على شرط are provided with dots. — 29. Words provided with dots are عهدته , — 31. Only Yâ in قرى and Fâ in عرفوا are dotted. — 32. The middle letters of the third word are not legible. — 33. Ms. سنة . — 34. الشرا , as also Yâ in لفرقلية and قفري are provided with dots. — 36. شهد is dotted in the Ms.



- ٣٧ شهد اسمعيل بن زكريا على اقرار هاولا النفر [
- ٣٨ المسمون في هذا الكتاب وكتب [
- ٣٩ [شهد] زكريا بن الحسين على اقرار هاو [لا النفر المسمون] ون [ف]
- ٤٠ هذا الكتاب وكتب شهادته بخطه
- ٤١ [شهد] . . . بن اسمعيل على جميع ما في ه [ذ] ا الكتاب وكتب بخطه [ه]
- ٤٢ وكتب شهادته بخطه شهد صالح بن موسى على اقرار [رار] . . . . . [
- ٤٣ شهد [الف] ضل بن عفيف على جميع ما في ه [ذ] ا [ال] ك [تا] ب [وكتب]
- ٤٤ شهادته بخطه شهد . . . . . ب بن . . . . . [على اقرار اصطفن]
- ٤٥ وسمويل ومتوس ومرهام أولاد يحنس بجميع ما في هذا الكتاب وكتب [ . . . . . ]
- ٤٦ شهد . . . . . بن أحمد على اقرار هاولا النفر [ر]
- ٤٧ المسمون في هذا الكتاب وكتب شهادته بخطه
- ٤٨ شهد محمد بن عبد الله على اقرار هاولا النفر المسمين في هذا الكتاب
- ٤٩ وكتب شهادته بخطه
- ٥٠ شهد طاهر بن عمه بن . . . على اقرار ]
- ٥١ . . . بجميع ما في ه [ذ] ا كتاب وكتب شهادته بخطه

37. The conclusion of the signature of the witness in l. 36 connected with the *Hamdala* is added above the line by the hand of the witness. — 39. The form grammatically needed is *المسمون*. — 41. The *ism* of the witness is almost completely destroyed. — 42. The end of the line is for the most part eaten away; we should expect *على اقرار هاولا النفر*. — 43. The *ism* of the witness is mutilated at the beginning; the bottom of an Alif is visible, the last two letters are probably *ضل* *الفضل* would, therefore, be consistent with the traces preserved. — 44. The name of the witness is illegible. — 46. The *ism* of the witness cannot clearly be made out. — 50. The genealogy of the witness is not quite clear; the patronymic may perhaps be *عَنْبَة* or *عَنْبَة* or *عَنْبَة* or *عَنْبَة* or *عَنْبَة* (cf. AD-DAHABÎ, *Muṣṭabih*, p. 346 f.); of the third name only Lām is pretty certain. — 51. The three letters at the beginning of this line are not clear, though they look like *نم*.



1. ....
2. [                      o]f the house, in respect to which the testi[mony?] has been verified [                      ]
3. [                      of the ] ..... this being twelve shares of [twenty]four [shares.....]
4. [and its appurten]ances and its limits and its land and its sky and its entrance [and its exit and (including what is) above and below (the surface) and every right connected with]
5. this house within and without, with what surr[ound, encompass and enclose (viz.)]
6. four boundaries: one of the boundaries of this house, viz. the f[ir]st, [the southern, is (formed by) .....],
7. [and] the second, viz. the northern, ext[en]ds [ to..... ]
8. [..... the n]ew, belonging to the heirs of Šanûd[a .....].....and the third, viz. the eastern
9. [ex]tends to the dwelling house of Iṣṭafan (Stephen), [s]on of Bilatûs (Pilatos), [and the fourth the]western extend[s to the dwelling house
10. [of Si]miya, daughter of Qufrâ, and of [her father Qu]frâ b. Sisinna. [Iṣṭafan (Stephen) and Samawîl (Samuel)]
11. and Matawus (Matthew) and Marihâm (Mary), the childr[en of Yoḥanne]s b. Bilatûs (Pilatos) [have sold the whole half of this dwelling house,]
12. defined and des[cribed in this] deed, and these are twelve shares of
13. twenty [four] shares of this house, for eight dînârs, gold-coins,
14. full weight by the *mitqâlî* weights according to the new standard. Stephen and Samawîl and Matawus and Marihâm,
15. the children of Yoḥannes, have received these eight dînârs, full, entire ..... [                      ]
16. Thus they have handed over this share and all their rights in the house referred to in this deed
17. to Faraqlîya, daughter of Qufrâ, together with her father Qufrâ b. Sisinna, and they have taken it over
18. from them and have acquired it and taken possession of it and it has become their own property and possession



19. .... in ..... [
20. and they have all separated ..... [
21. (*deleted*)
22. [ ..... ]. But if there should be any contention
23. or litigation, or if someone should suddenly appear with a debt, or should make a claim on the basis of any inheritance, then the recuperation therefor
24. is incumbant upon Iṣṭafan and Samawîl and Matawus and Marihâm, the children of Yoḥannes b. Bilatûs,
25. and..... to the favour of Faraqliya, daughter of Qufrâ, and of her father Quf[râ]
26. b. Sisinna, whatever it might amount to, out of their undiminished means. Iṣṭafan and Samawîl
27. and Matawus and Marihâm have sold this, they being in a state of sound mind and body and capable of transacting
28. their business, without compulsion, voluntarily, demanding (and) desiring (it) in accordance with the provisions and stipulations
29. of the Islamic law of sale. (The following witnesses) have testified to the acknowledgment by Iṣṭafan and Samawîl
30. and Matawus and Marihâm, the children of Yoḥannes b. Bilatûs, respecting all that (is contained) in this
31. deed, after (it) had been read to them and they had taken cognizance of that which is herein word by word
32. Seeing that (it) had been explained to them ..... and they have acknowledged that they have understood it, and this in the month of Du
33. 'l-Ḥiġġa of the year three hundred and twenty, viz. that the half of
34. the house concerned in this purchase belongs to Faraqliya, daughter of Qufrâ b. Sisinna, and.....
35. Qufrâ b. Sisinna, these shares of this house for either of the[m].
36. There have testified to it: Muzain b. Aḥmad to the acknowledgment by these [per]sons name[d in] this deed, and he has written (it) in his own handwriting. (37) Praise be to God, the Lord of all created beings.
37. Witness is Isma'îl b. Zakariya to the acknowledg[ment by these persons]



38. named in this deed and he has writ[ten.....].
39. Witness is Zakariya b. al-Ḥusain to the acknowledgment by these persons, named in
40. this deed, and he has written his testimony in his (own) handwriting.
41. Witness is..... b. Isma'îl to all that (is contained) in this deed
42. and he has written his testimony in his (own) handwriting.
- Witness is Ṣâlih b. Mûsâ to the acknowledg[ment .....]
- (41) and he has written (it) in [his] (own) handwriting.
43. Witness is ..... b. 'Afîf to all that (is contained) [in] t[hi]s d[ee]d, [and he has written]
44. his testimony in his (own) handwriting. Witness is ..... b. ....
- [to the acknowledgment by Iṣṭafan]
45. and Samawîl and Matawus and Marihâm, the children of Yoḥannes, to all that (is contained) in this deed, and he has written [ ..... ]
46. Witness is ..... b. Aḥmad to the acknowledgment by these person[s],
47. named in this deed, and he has writ[ten his testimony in his (own) handwriting].
48. Witness in Muḥammad b. 'Abdallâh to the acknowledgment by these pers[ons named in this deed],
49. and he has written his testimony in his (own) handwriting.
50. Witness is Ṭâhir b. .... l to the acknowledgment [
51. ...to all that (in contained) in this deed and he has written his testimony in his (own) handwriting.

9. The form *اصطفن* corresponding to the Coptic short form *στεφαν*, *στεφεν* (cf G. HEUSER, *Die Personennamen der Kopten*, I, p. 91) occurs also in W. E. CRUM, *CMRL*, n° 116 (p. 64), PER Inv. Ar. Pap. 13820 (*MPER* II/III [1887], p. 177) and in *P. Ryl. Arab.* XII n° 25 (p. 143).

10. The name *سميه* occurring also in n° 119<sub>5</sub> (p. 160), *P. Ryl. Arab.* XII n° 5<sub>7</sub> (p. 134), and as *سميه* in P. Berol. 7634<sub>2</sub>, is the transcription of *Σμῖα* (F. PREISIGKE, *Namenbuch*, col. 384). For *قفرى* see vol. I, p. 173 and cf. *قفرى الصياغ* in PER Inv. Ar. Pap. 3142<sub>7</sub>, *قفرى ابن القمص* in PERF n° 1154<sub>2</sub>.



11. The personal name *متوس* is dealt with in vol. I, p. 190; as to *يحنس* see *ibid.* p. 152, for *بنتوس* *ibid.* p. 167. *مردام* seems to correspond to the Coptic form *ΜΑΡΙΖΑΜ* (Mary) occurring in W.E. CRUM, *CMBM*, n° 400 (p. 188), n° 449<sub>13</sub> (p. 213) and in G. HEUSER, *op. cit.*, I, p. 107.

13-14. As to the passage *بثمانية الدنانير عينا ذهباً وازنة المئاقيل بالجديد* see vol. I, p. 116.

17. *فرقله* may be the equivalent to a Coptic feminine form of *Φαρακλείων* (F. PREISIGKE, *Namenbuch*, col. 456).

36. Instead of *مزين* also *مزين* could be read according to *AD-DAHABÎ, Muṣṭabih*, p. 478.

37. As to the adding of the *Hamdala* to the witnesses' signatures see vol. I, p. 147, 239. Cf. also n° 85, (p. 57).

43. As to the different possibilities of reading the name *عفيف* cf. vol. I, p. 105.

## 74

(Pl. II)

Sale of part of a house.

Ta'riḥ n° 2166 c. Raḡab, 344 A.H. (21st October to 20th November, 955 A.D.).

Light yellow-brown paper. 21.8 × 14.7 cm. The text is written in black ink, the main part of the document (ll. 1-12) by the elegant sloping hand (A), the following lines were written by the hands of six witnesses respectively (B l. 13 right side, C ll. 13 left side, 14 right side, D ll. 14 left side, 15 right side, E ll. 15 left side 16 right side, F l. 16 left side, G l. 17).

The last two lines show a very rough penmanship. Diacritical points are but sparsely added. *Sîn* is provided with a slanting dash (cf. vol. I, n° 38, p. 67 and *MPER* II/III [1887], p. 160). The paper was formerly folded parallel to the lines. There is a blank space below line 17.

Place of discovery unknown.

The fragment, torn off at the top and on the right side, forms the left half on the document the heading of which has disappeared.



- ١ [وحده الثاني]ى وهو [الب]حر[ى مخز]ن بـ[ ]
- ٢ [وحده الثالث وهو الشرقى منزل]هله بن بانوبه وحده الرابع وهو الغـ[ربى  
عينا ذه[با]
- ٣ [لمنزل بهذه الأسهم بدينار واحد وثمان // مسر]
- ٤ [ر أبوابه ولذلك السرة والنخلة الذى مما فيه وكل حق هوله داخل فـ]يه
- ٥ [قبض هاولا النفر المسـ]مون فى هذا الكتاب هذا الثمن تاما وافيا وازنا وصار الممار سموه  
وخارج منه
- ٦ [مالا]من ماله وملك من ملكه وربع من ربه تحكم فيه كما تحكم أملاك الأرباب
- ٧ [فلان بن بـ]بانوبه شيئا من المدرك أو علقه أو تبعة أو خصومة أو راغب  
أو وارث بضع أو مستحق
- ٨ [فانقاذ] ذلك وخلاص ذلك على هولا النفر المسمون المذكورون فى هذا الكتاب  
بميراث  
كائن ما كان وبالغ ما

2. Gain in الغ[ربى] is provided with a dot in the original. — 3. Too little remains of the last word of the line to make any reading certain; عينا ذه[با] (without dots) has been added above the line by the scribe. — 4. One would expect التى instead of الذى according to the gender of the two previous nouns but such incongruities are not rare in papyri. Ms. . فه — 5. وافنا and وازنا are thus dotted in the Ms. For تاما the archetype has تارما. No positive reading can be offered for the last two words of the line. — 6. One would expect the accusative instead of ملك and ربع as found in the text. — 7. For the peculiar orthography of شيا (instead of شئى) see vol. I, p. 153 f. — 8. Only the lower parts are visible of ذلك. The forms grammatically needed are المذكورين and المسمين



- ٩ [بلغ] من الوجوه ولا سبب من الأسباب ولا على الوجوه والأسباب كلها  
 إلا [ب] بالخروج من هذا الشرى  
 ١٠ [على شرط بيـ] مع الاسلام وعهدته شهد على اقرار عيشون وجوزا ابني خيار الأقلولي  
 بجميع ما سمي ووصف في هذا الكتاب  
 ١١ [ . . . حرفا حرفا في صحة عقولهما وأبدانهما وجواز أمورهما طائعين طالين راغبين  
 غير مكرهين ولا مجبرين ولا مطهدين  
 ١٢ [طيبة بذلك أنفسهم] و [ذلك في رجب سنة اربع وأربعين وثلاثمائة شهد على ذلك  
 ١٣ [شهد محمد بن حسنون بجميع ما في هذا] الكتاب وكتب عنه ولده برمودة بأمره ومخضره شهد حسنون بن مرسى  
 ١٤ [بجميع ما في هذا الكتاب وكتب عنه . . . . .] بن اجوه بأمره ومخضره شهد رماح بن موسى بجميع ما في هذا  
 ١٥ [الكتاب وكتب عنه فلان بن فلان بأمره] ومخضره شهد برمودة بن محمد بن حسنون بجميع ما في هذا الكتاب  
 ١٦ [وكتب شهادته بخطه شهد] شارك بن الحسن بجميع ما في هذا الكتاب <sup>ا</sup> ب وكتب بخطه  
 ١٧ [شهد فلان بن . . . . .] بجميع ما في هذا الكتاب وكتب بخطه

10. Only وعهدته is dotted in the Ms. — 11. The beginning of the line is indistinct; the remnants of letters visible do not suit [لميم] expected in conformity to the usual formula. عقولهما وأبدانها is miswritten for عملوهما وأبدانها. — 12. Ms. رجب. — 13. Ms. الكتاب. — 14. Ms. الكتاب. — 15. Ms. الكتاب. — 16. The Yâ in في has the dots within the bend. Instead of الكتاب the Ms. has الكت ا.



1. [..... and its second boundary], viz. [the nor]ther[n is (formed by) the maga]zine of. [ ]

2. [ ] and its third boundary, viz. the eastern is (formed by) the dwelling house of ...]hla b. Bânûbe, and its fourth boundary, viz. the wes[tern is (formed by) .....]

3. [ ] the dwelling house in the proportion of these shares for one dînâr and an eighth, gold-coins, .....[

4. [ ] and] its (wooden) doors – and thereto belongs the tank and the palm-tree, which appertains to that which is therein – and every right connected with it with[in]

5. [and without ..... These persons, na]med in this contract [have received] this price full, entire and full weight, and the ..... has become

6. [ ] his own] property and possessions and his (own) quarter, he having free disposition of it as proprietors dispose of possessions

7. [ ] but should] any evil consequence (*vindicatio*) ensue to, [So and So, Son of B]ânûbe or any contention or vindication or litigation or someone desiring (it), or an heir of a portion (thereof) or one who makes a claim on the basis of

8. [any inheritance.....then the recuperation] and indemnification therefor is incumbent upon these persons named in this deed whatever it might be or amount

9. [to ..... on the basis of any] cause or reason whatever or for any causes or reasons instead of becoming quit of this purchase

10. [ ] according to] Islamic law of sale and covenant. (The following witnesses) have testified to the acknowledgment by 'Aîšûn and Ġauzâ', the children of Hiyâr, originating from 'Uqlûl, respecting all that is named and described in this deed

11. [ ] ... word by word they both being in a state of sound mind and body, and capable of transacting their business, voluntarily, demanding (and) desiring (it), without compulsion and not against their will, and not under constraint,

12. [(but) of their own good pleasure, and] this in Raġab of the year three hundred and forty four. --There have testified to it: .....



13. [Witness is Muḥammad b. Ḥasnûn, to all that (is contained) in this] deed, and his son Barmûda has written (it) at his order and in his presence. Witness is Ḥasnûn b. Mûsâ

14. [to all that (is contained) in this deed, and .....]h b. Aġwah has written (it) at his order and in his presence. Witness is Rammâḥ b. Mûsâ to all that (is contained) in this

15. [deed, and So and So, son of So and So has written (it) at his order] and in his presence. Witness is Barmûda b. Muḥammad b. Ḥasnûn to all that (is contained) in this deed,

16. [and he has written his testimony in his (own) handwriting. Witness is Š]ârik b. al-Ḥasan to all that (is contained) in this deed, and he has written (it) in his (own) handwriting.

17. [Witness is So and So, son of So and So] to all that (is contained) in this deed, and he has written (it) in his (own) handwriting.

2. The patronymic بانوبه corresponds to Greek Πανοῦβε, Πανόβε (F. PREISIGKE, *Namenbuch*, col. 271), a variant form of Πανόβ, Coptic ΠΑΝΟΥΠ (= ΑΠΑ ΑΠΟΥΠ cf. W. E. CRUM, *CMBM*, n° 1034<sub>1</sub> [p. 430]) which is represented by بانوب in Arabic papyri (*MPER* II/III [1887], p. 164).

6. A similar formula recurs in P. Berol. 8172<sub>16</sub> (يتحكم فيه تحكم الأرباب) (في أموالهم); cf. also vol. I, n° 63<sub>8</sub> (p. 206).

9. The lacuna may be filled in conformity to P. Berol. 8006<sub>9-11</sub>: لا يدافع بذلك ولا يحتاج عليه بحجة بوجه من الوجوه ولا سبب من الأسباب كله دون الخرج [و] ج من ذلك الخ .

10. The name of the buyer may be عيشون or عبسون or عيشون, that of his sister جوزاء or حوداء (cf. AD-DAHABÎ *Muštābih*, p. 381 f.; E. GRATZL, *Die altarabischen Frauennamen*, p. 67 f.). As to the different possibilities of reading the name حمار cf. vol. I, p. 179. The nisba الاقلولي relates to the village of Uqlûl in the Fayyûm, Coptic ΚΕΛΩΛ, mentioned frequently in Arabic papyri (P. Berol. 8064<sub>6</sub>, 8168<sub>2</sub>, 8170<sub>2</sub> [=BAU n° 16], 8172<sub>12</sub> [=BAU n° 10a], 8219<sub>2,5</sub>, 8219<sub>7</sub>; PER Inv. Ar. Pap. 3373 A<sub>11,15</sub><sup>r</sup>, A<sub>6,14</sub><sup>v</sup>, fragment a<sub>5</sub><sup>r</sup>, c<sub>1</sub><sup>r</sup>, 11048<sub>3f,6</sub><sup>r</sup>). Cf. G. SALMON, *Repertoire géographique de la province du Fayyûm*, p. 67; E. AMÉLINEAU, *La géographie de l'Égypte à l'époque Copte*, p. 215f.; IBN AL-ĠĪ'ÂN, *Tuhfa*, p. 151<sub>20</sub>; S. DE SACY, *Relation de l'Égypte, par Abd-Allatif*, p. 618 (n° 13); AN-NÂBULUSÎ, *Kitâb Ta'rîḥ al-Fayyûm*, p. 13<sub>23</sub>, 19<sub>3</sub>, 20<sub>14</sub>, 57<sub>22</sub>, 66<sub>7</sub>; C. WESSELY, *Topographie des Faijûm (Arsinoites nomus) in griechischer Zeit*, p. 85.



12. The restoration is suggested in conformity with P. Berol. 9165<sub>18</sub>.

13. The name of the witness could be read حَسْنُون or حَسْنُون or حَسْنُون (cf. AD-DAHABÎ, *Muṣṭabih*, p. 142; G. KAMPPFMEYER, *Südarabisches*, *ZDMG* LIV [1900], p. 638).

## 75

(Pl. III)

Sale of a house shared between four owners.

Inv. n° 103+208. Vth Century of the Hġra (XIth Century A.D.).

White parchment, two fragments. Inv. n° 103: 29×13.3 cm., n° 208: 16.7×8 cm. On the inner (flesh) side a deed of sale is written by an elegant, educated hand in 19 lines in reddish brown ink. The back bears seven lines of a document — the content of which can no longer be ascertained — written in brown ink by another hand parallel to the lower margin. Diacritical points occur only occasionally, Sīn is sometimes provided with a slanting dash. At first one would be tempted to presume that lines 6 seq. had been written by a different hand, the characters appearing clumsy and irregular, which is due to the fact that the scribe used a fine pen which became blunt during the drafting of the document. The parchment has been folded parallel to the lines from bottom to top, the widths of the successive folds being: 1.4+4.8+5.7+5.9+6.3+4.5+0.9 cm.

Place of discovery unknown.

The fragments are much injured, about one third of the original text being eaten away. The lower half of the fragment Inv. n° 103 is blank.

The present fragment is remarkable for the formulary being differentiated from parallel texts of the same kind not only by various formulae but also by an extensive specification of the respective shares of this house and their prices (ll. 10-14). The four sellers, two men and two women—not related by birth, but possibly related by marriage—hold the following shares of one and the same house:

	shares	for dīnārs
1. Nahār b. Sulaimān	10½	?
2. N. N. b. ‘Alī	3	1
3. N. N. daughter of N. N.	[5¼]	½+¼+⅛
4. Ḥabb ad-Durr, daughter of Aḥmad b. Nūḥ	5¼	½+¼+⅛



- ١ بسم الله الر[حمن الرحيم]
- ٢ هذا ما اشترت سيب الدار ا [بنت على بن محمد ..... من نهار بن سليمان وفلان بن علي وفلانة ابنت فلان وحب]
- الدر ابنت أحمد [بن نوح]
- ٣ اشترت منهم أجمعين[بن] جميع المنزل [د]
- المعروف بعيسى بن منخل [ويحـ] يبط بهذا المنـ[زل]
- ٤ ويشتمل ع[ليه] [ح]دو[د] أربعة [حده الأول وهو القبلى ينتهى الى
- لا سفلى وعلو[ا] [لثا] فى وهو البحرى ينتـ[هى] [هى]
- ٥ الى الدرو[ة] ا [لتـ]ى بـ[يـ]ـن سلوك بن [فلان وبين فلان بن فلان
- من هذه العرصة وبين [حـ]اصل
- ٦ المجـيزة للكفل المـلك [حـ]
- هذا الحد ينتهى علوه من فوق

2. Ms. اشترت . — 3. Ms. استرت . The Nûn in اجمعين is partially eaten away, only the upright stroke of Lâ in المنزل is visible. Yâ in بعيسى is dotted in the archetype. — 4. The beginning of the line in Inv. n° 208 is not clear; two vertical strokes (belonging perhaps to the article), the upper part of Alif or Lâ and a letter resembling Râ or Dâl are visible. — 5. The reading الدروة is due to AHMED BEY AL-'AWÂMRÎ. It is not certain if anything is missing after وبين , but the gap might have contained three or four letters. — 6. The reading of the first two words is a mere suggestion; the Kâf in الملك is badly formed. The following letter looks like ط or ط or ط ; the last word of the line is only faintly visible.—



- ٧ هذا المنزل محول هـ- [د] والى عرة فاشترت سيب
- ٨ الدار بنت على بن محمد من نهار بن سليم [ن وفلان بن على وفلانة ابنت فلان وحب الدر ابنت احمد بن نوح لنفسها بم] بالها جميع ما وقع عـ [ليه] هـ [لذا]
- ٩ البيع المذكور في هذا الكتاب قد [ ] على معرفة [منهم لما وقع عليه]
- ١٠ البيع المذكور في هذا الكتاب وعرفت المـ [شترية ..... والذي باعه نهار بن سليمان من جميع] هذا المنزل المذكور عشرة [ا] سهم
- ١١ ونصف سهم من أربعة وعشرين سهما شائعة غير مقسومة والذي [قبض من الثمن كذا دنانير والذي باعه فلان بـ] ن على من جميع هذا المنزل الثمن ثلاثة أسهم
- ١٢ من أربعة وعشرين سهما شائعة غير مقسومة [والذي قبض من الـ] ثمن دينـ [ر وأحد والذي باعته فلانة ابنت فلان خمسة أسهم وربع سهم من أربعة و] عشرين سهما شائعة غير مقسومة من جميع المنزل

7. No feasible reading can be proposed for the third word. عرة and فاشترت are dotted thus in the Ms. — 8. Only من is provided with a dot, نهار is not absolutely certain, the first two letters being blurred. — 9. The traces of some three letters distinguishable at the end of the line seem to suit well the filling in of the lacuna. — 10. A part of the bend of 'Ain in جمع survives. The initial-'Ain in عشرة is partially eaten away. — 12. The Qâf in مقسومة preceding the square bracket is dotted in the archetype. Sin in مقسومة at the end of the line (undotted) bears a slanting dash.



- ١٣ المذكور والذي قبضت من الثمن نصف وربع وثمان د[ينرو] الذي باعته حب الدر ابنت احمد بن نوح [من جميع المنزل]  
المذكور خمسة أسهم وربع سهم من أربعة وعشرين سهما
- ١٤ شائعة غير مقسومة والذي قبضت من الثمن نصف وربع وثمان دينارها أدرك سيب الدار ابنت ع[لى بن محمد في]  
هذا البيع المذكور في هذا الكتاب من درك من أحد
- ١٥ {من أحد} من الناس كلهم فعلى هاولى الناس المسمين في هذا الكتاب تسلم جميع الثمن [من المقبوض اليهم]  
بسبب هذا البيع المذكور في هذا الكتاب حتى يخلصوا
- ١٦ [ ] لب على ما يوجبه الحق والحكم من رد ثمن [ب]ه وقليل وكثير ولم يبق لها ولى [البائعين المسمين]  
في جميع هذا المنزل الذى وقع عليه هذا [البيع]
- ١٧ [لا] يد ولا ملك ولا مورث ولا شركة ولا ع<sup>ة</sup> ثمن ولا استثنى ولا قليل ولا كثير ولا قول ولا يمين  
ولا حجة شهد على اقرار البائعين المسمين
- ١٨ في هذا الكتاب ب[الي]ع وقبض الثمن المذكور فيه وعلى المشتري بالتسليم والحـ [وز بعد أن] قرى عليهم  
فأقرو <sup>ا</sup> بفهمه ومعرفته حرفا
- ١٩ حر[فا] في صحة ع[قولهم] وأبدانهم وجواز أمورهم طائع[ين غير مكرهين ولا مجبرين] ار[بع مائة]

13. (without dot) was apparently corrected by the scribe from دانير ربع و. — 14. The Sin of مقسومة (without dots) is provided with a slanting dash. — 15. من احد has been repeated by inadvertence. — 16. For the mutilated first word and the word following ثمن, which perhaps ended in ه, no feasible completion can be offered. In the last word of this line the upper part of the article, Bâ and the bend of 'Ain are preserved. — 17. In the Ms. عقة (without dots) is obviously written by oversight for علة. — 18. The left half of Nûn in ان is still visible. For فأقرو the archetype has قامرو.



1. In the name of God, the Com[passionate, the Merciful.]
2. This is what Saib ad-Dâr, d[aug]hter of 'Alî b. Muḥammad, has bought from Nahâr b. Sulaimân and So and So, son of 'Alî, and So and So, daughter of So and So, and Ḥabb] ad-Durr, daughter of Aḥmad [ b. Nûḥ.....]
3. she has bought from them al[l] the whole dwelling house [ ] known as (the property of) 'Îsâ b. Munḥul. [Now] four [boundar]ies enclose
4. and surround this dwelling [house: its first boundary, viz. the southern, extends to .....] below and above; the se[co]nd, viz. the northern, exten[ds]
5. to the deviding wall w[hic]h (is) bet[ween] Salûk b. [So and So..... the re]maining (portion) of this open area and between [the one (?)]
6. ...., the possession (?), for Ḥ [ ] of this boundary, the upper part of which extends from the top
7. of this dwelling house ..... [ ] and to ..... Thus Saib
8. ad-Dâr, daughter of 'Alî b. Muḥammad, has bought from Nahâr b. Sulaimân and So and So, son of 'Alî, and So and So, daughter of So and So, and Ḥabb ad-Durr, daughter of Aḥmad b. Nûḥ, for herself from her] own money all that in regard to which
9. this sale mentioned in this deed was effected ... [ ] according to their being [aware of that about which]
10. the sale mentioned in this deed [was effected], and the bu[yer] has taken cognizance [of ..... and that which Nahâr b. Sulaimân has sold of the who]le of this (above) mentioned dwelling house (are) ten shares
11. and the half of a share of twenty four shares, shared in comm[on, undivided, and that which he has received of the price (amounts to) x dînârs; and that which So and So, s]on of 'Alî, [has sold] of the whole of this dwelling house (are) three shares [o]f



12. twenty four shares, shared in common, undivided, [and that which he has received of the] price (amounts to) one (?) dînâ[r; and that which So and So, daughter of So and So has sold, are five shares and the quarter of a share of] twenty [four] shares, shared in common, undivided of the whole (above) mentioned dwelling house,

13. and that which she has received of the price (amounts to) a half and a quarter and an eighth of a d[î]nâr; and that which Ḥabb ad-Durr, daughter of Aḥmad b. Nûḥ has sold [of the whole] (above) mentioned [dwelling house] (are) five shares and a quarter of a share of twenty four shares,

14. shared in common, undivided, and that which she has received of the price (amounts to) a hal[f and a quar]ter and an eighth of a dînâr. But should any evil consequence (*vindicatio*) ensue to Saib ad-Dâr, daughter of 'A[li] b. Muḥammad respecting] this sale mentioned in this deed from any

15. person whatever, it is incumbent upon these persons named in this deed to hand over the whole of the [received] pri[ce to] them because of this sale mentioned in this deed, so that they indemnify

16. [ ] ... according to what equity and the prescription (of the Holy Law) make obligatory concerning the return of the price[.....] both little and much; and there has not remained in favour of these [named sellers] in respect to the whole of this dwelling house, about which this [sale] was effected,

17. [any] right of possession, any property right, any right of succession, any common ownership, any dispute about the price, any reservation, whether little or much, any sta[tement<sup>(1)</sup> or oath] or proof for evidence. There have testified to the acknowledgment by the sellers named

18. in this deed respecting [the sa]lle and the receipt of the price mentioned herein, and by the buyer respecting the taking over and the taking posse[ssion after, (it) had been] read to them, so that they have acknowledged that they have understood and comprehended it word

1. As to the exact meaning of قول see R. GRASSHOFF, *Das schaf'itische Obligationenrecht nach dem Tanbîh f'îl fikh des Abu Ishâk esch-schîrâzî* I (Göttingen, 1895), p. 36, 102 f. Cf. also PERF n° 7277f. : والقول في ذلك (٨) قول أبي جعفر أعزّه الله



19. [by word], they being in a state of sound mi[nd] and body and capable of transacting their business, voluntari[ly, without compulsion and not against their will in ..... of the year] four hundred [ .]

3. The proper name منخل recurs in YÂQÛT, *Mu'ğam*, III, p. 95.

5. For سَلُوك cf. Σελευκος in H. WUTHNOW, *Die semitischen Menschen-namen in griechischen Inschriften u. Papyri des vorderen Orients*, p. 170.

8. The name بهار may be read نهار or بهار ; cf. vol. I, p. 154. If the reading is correct it is very likely that the person concerned here is the same as the نهار بن سليمان بن ادريس in vol I, n° 54<sub>13</sub>, 67<sub>21</sub>. Therefore, an approximative date for the present document would be given by the mention of this man, who has signed as a witness in 448 and 450 A.H. (cf. vol. I, p. 147, 239).

12. The price of one dînâr for three shares seems to be high if compared with the amount of  $\frac{1}{2} + \frac{1}{4} + \frac{1}{8}$  of a dînâr paid for  $5\frac{1}{4}$  shares of the same house according to line 13 f.







### Sale of a date-palm







## 76

## (Pl. II)

## Sale of a date-palm.

Inv. N° 185. Rabî I, 324 A.H. (28th January to 27th February, 936 A.D.).

White parchment. 18×12.5 cm. The text of the deed is written in rust coloured ink on the inner (flesh) side in a cursive *Nashî* entirely destitute of diacritical points. Verso blank.

Place of discovery unknown.

Worm-eaten, in general fairly well preserved. Only the lower part of the document survives. There is an extensive blank space below the text.

- ١ [ان . . ] بثلى دينار  
 ٢ [ع]ينا ذهبا وازنا [جيدا قبض مسيس] بن اتارو [ر هذا الثمن] تاما وافيا  
 ٣ [و]تبرا من هذه النخلة براءة قبض واستيفا وسلم ذلك الى  
 ٤ نظر بن بيان تولى تسليم الملك الى اربابه شهد على اقرار  
 ٥ مسيس بن اتارور بجميع ما فى هذا الكتاب بعد ان قرى عليه  
 ٦ تعرفه وأقر بفهمه وذلك فى صحته وعقله وبدنه وجواز امره ظايع  
 ٧ غير مكره ولا مجبر طالب راغب وذلك فى شهر ربيع الأول من  
 ٨ سنة اربع وعشرين وثلاثية شهد على ذلك

1. [ ] ..... [ ] for two thir]ds (?) of a dînâr,

2. gold-coins, full weight, [good pieces. Masîs] b. Atârû[r has received this price fully and entirely,

1. Just after the mutilation a medial Lâm and Yâ are visible which might be careless writing for بثلى — 2. The right half of the initial 'Ain is lost. — 3. Only a part of the tail of Wâw is visible at the beginning of this line.



3. and he has released himself of this date-palm by means of a receipt (acknowledging that he has) received and taken over (the) full (price) and he has handed this over to

4. Nazar b. Bayân as property is usually handed over by owners. (The following witnesses) have testified to the acknowledgment

5. by Masîs b. Atarûr respecting all that (is contained) in this deed, after (it) had been read to him,

6. (so that) he is cognizant of it and has acknowledged that he has understood it, and this in his soundness of mind and body and capacity of transacting his business, voluntarily,

7. without compulsion and not against his will, (but) demanding and desiring (it), and this in the month of Rabî' I of

8. the year three hundred and twenty four. There have testified to it:

3. As to this formula cf. n° 57<sub>10</sub> (vol. I, p. 169).

4. There are several possibilities of reading the name سان ; according to AD-DAHABÎ, *Muṣṭabih*, p. 53, 55 we have the choice between بَيَّان , بُنَّان , بُنَّان , بَيَّان , بُنَّان and بُنَّان , but the former is the more common.

5. The *ism* of the buyer is either مَسِيس or مُشِيش ; cf. AD-DAHABÎ, *Muṣṭabih*, p. 483.











## 77

(Pl. IV)

Inv. n° 218. 6th Ramaḍân, 178 A. H. (5th November, 794 A.D.).

Light-brown, strong papyrus. 18.5 × 12.4 cm. On recto 12 lines appertaining to a lease of land, written without diacritical points in black ink across the horizontal fibres, on verso 19 lines of a Coptic list written in black ink parallel to the vertical fibres. The papyrus has been folded from bottom to top, parallel to the lines of the contract, the widths of the successive folds being: 1+1+1.1+1.1+1+1.4+1.5+1.5+1.6+2+2.1+1.7+1 cm.

Place of discovery unknown.

The heading of the document and the right half of lines 1-5 are missing, the lower part is much damaged. There is a large blank space between the lines 9 and 10 and a margin on the right, the left-hand margin being dilapidated.

- |                                                            |   |   |
|------------------------------------------------------------|---|---|
| • • • • • [                                                | ] | ١ |
| ك [ ] كتاب                                                 | [ | ٢ |
| اث] لنا عشر فدانا ونصف                                     | [ | ٣ |
| ٤] باثنا عشر ديناراً و نصف وازنة مثاله                     | [ | ٤ |
| ٥] في طـ] بول مع خراج سنة                                  | [ | ٥ |
| ٦] ثما] ن وسبب] مين و] ما] ية وضريرتها على ما يات]         | [ | ٦ |
| ٧] من تـ] توزيع الأمـ] ير حـ] ـ] فظه الله برا عمّا لما سنة | [ | ٧ |

1. Only the lower parts of ± 6 letters are visible. — 2. There is nothing to be done with the remnants of this line. — 6. The letters following على cannot be read with certainty. After the second Alif only a slanting dash is preserved, the supplement is suggested by the same passage occurring in *P. Ryl. Arab.* ix n° 6 (p. 105). — 7. The two words following الله are mutilated but the reading given in the text seems certain.



٨ ثمان وسبعين ومـ[ـ]اية وكتب في ست  
 ٩ مزين من رمضان مـ[ـ]نة ثمان وسـ[ـ]بعين ومائة  
 ١٠ ..... [ ] .....  
 ١١ فدان بدینر  
 ١٢ فذلك

1. ....
2. ....
3. [tw]elve and a half faddâns
4. [for twelve and a ha]lf dînârs of full weight the equivalent of which
5. [is ..... by instal]ments together with the impost of the year
6. one [hun]dred and [seven]ty eigh[t] and its corn-tax according to what come[s]
7. of the ap[portionment by the Gover]nor-may God protect him-save what is due for water for the year
8. one hundred and seventy eight, and (it) was written when six (nights)
9. had passed of the Ramadân of the y[ea]r one hundred [and se]venty eight.

10. ....
11. faddân for dînâr(s)
12. This is  $12\frac{1}{2}$   $12\frac{1}{2}$

5. طبل Pl. طول which had been recognized as the rendering of Coptic TABΛIN, Greek τὰβλον by J. v. KARABACEK (*ÖMFO* 1885, Literarisch-kritische Beilage, p. 4, cf. *MPER* I [1887], p. 98 annotation 4 as also W. E. CRUM, *CMRL*, p. 183) occurs often in the Arabic papyri in the signification "tax-register, tax-roll", but is used here as it is in PSR n° 428, in the sense of "instalment" (cf. p. 37). For the different meaning of the term *harâğ* see P. SCHWARZ, *Die Herkunft von arabisch harâğ Grundsteuer in Islam* VI (1916), pp. 97-99 and the article *Kharâdj* in *Enzyklopaedie des Islām*, II, p. 968 f. The present contract differing considerably from the formularies already known of such texts (cf. *P. Ryl.*

10. There are traces of five letters which can no longer be deciphered.



*Arab.* ix n° 6, p. 105 f.) and being preserved in a very fragmentary state no feasible completion can be supplied either here or in line 2 and the second half of line 7.

**10-11.** The amount of one dînâr as rent for the faddân seems to be common in the years 176-182 A. H.; but the terms respecting the payment of the rent as also the amount of the corn-tax (*darîba*) — which is not fixed in the present document — differ considerably in various leases and depend of course also upon the kind of crops cultivated on the holdings. In the contracts hitherto known the following conditions are met with which I give in tabular form for the sake of clearness: <sup>(1)</sup>

1. As to the Greek period cf. S. WASZYŃSKI, *Die Bodenpacht, agrargeschichtliche Papyrusstudien I* (Leipzig, 1905), p. 169 ff.



SIGNATURE	KIND AND DATE OF DOCUMENT	EXTENT IN FADDÂNS	CROPS CULTIVATED	RENT IN DÎNÂRS	RENT IN PRODUCE	SPECIFICATION
PERF n° 621	lease respecting State-land 176 A.H.	30		30		
PERF n° 625	lease respecting State-land 177 A.H.	50		50		
P. Cair. B.É. Inv. n° 218 (n° 77)	lease 178 A.H.	12½		12½	without specification	
PERF n° 626	lease respecting State-land 179 A.H.	20	corn, barley	20	corn 10 artabas barley 3½ "	1 dinâr per faddân
PERF n° 638 <sup>r</sup>	lease respecting State-land 180 A.H.	50	corn, barley	50	corn 15 artabas barley: ½ artaba corn + ⅙ artaba barley	per faddân
P. Ryl. Arab. IX n° 6	lease respecting State-land 182 A.H.	7		7	without specification	
PSR n° 428	lease 190 A.H.	5		12½		2½ dinârs per faddân
PSR n° 243	lease 212 A.H.	3		4½ *		
PER Inv. Ar. Pap. 3638	lease 217 A.H.	10½ + ⅙		25½ + ⅙		2½ + ⅙ dinârs per faddân
P. Cair. B.É. Ta'rih n° 1953a (n° 144)	lease 217 (219) A.H.	4	corn	9½ + ⅙		
P. Berol. 15093	lease 220 A.H.	⅓		⅔		2 dinârs per faddân
P. Cair. B.É. Inv. n° 114 <sup>r</sup> (n° 79)	lease beginning of the IIIrd C. A.H.	30		25		½ + ⅓ dinârs per faddân
P. Cair. B.É. Inv. n° 152 <sup>r</sup> (n° 80)	lease 236 A.H.	3	corn	6		
PERF n° 759	lease of land belonging to a domain of the Caliph's mother 238 A.H.	1		1½ + ⅙		
P. Wessely A 170	lease 246 A.H.	2	different crops excepted indigo and sugar-cane	2½ + ⅙ *		1½ dinâr per faddân
PSR n° 251	lease 249 A.H.	4		4 *		1 dinâr per faddân
P. Berol. 9067	lease 253 A.H.	1 2½	costus corn	1⅙ + ⅙ 3½ + ⅙		
P. Cair. B.É. Inv. n° 179 <sup>r</sup> (n° 81)	lease 253 A.H.	14	corn 10 faddân (5 dinâr) flax 4 " (6 " )	11		½ dinâr per faddân (corn) 1½ " " " (flax)



P. Cair. B.É. Inv. n°179 <sup>v</sup> (n°82)	lease	253 A.H.	14	corn 10 faddân (5 dinâr) flax 4 „ (6 „ )	11	$\frac{1}{2}$ dinâr per faddân (corn) $1\frac{1}{2}$ „ „ „ (flax) $1\frac{1}{2}$ dinâr per faddân
PSR n° 181 <sup>r</sup>	lease	269 A.H.	$3\frac{1}{2}$	corn	$5\frac{1}{4}$	
PERF n° 835	lease	272 A.H.	2		$2\frac{2}{3}$ *	
P. Berol. 15094 *	lease	296 A.H.	3		$1\frac{1}{2}$ *	$1\frac{1}{2}$ dinâr per faddân
P. Berol. 9188	lease	IIIrd century A.H.	$3\frac{1}{2}$	corn and trefoil	$4\frac{1}{2} + \frac{1}{4} + \frac{1}{16}$ *	
PER Inv. Ar. Pap. 8689	lease	IIIrd century A.H.	$1\frac{1}{12}$	corn and flax	$3\frac{1}{4}$	3 dinârs per faddân
P. Cair. B.É. Inv. n°189 (n°95)	rent-receipt	IIIrd century A.H.	20		$16\frac{2}{3}$	$\frac{1}{2} + \frac{1}{4}$ dinârs per faddân
PER Inv. Ar. Pap. 3476	rent-receipt	IIIrd century A.H.	6		15	
PERF n° 905	rent-receipt	314 A.H.	$\frac{1}{4}$		$\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{72}$	
PER Inv. Ar. Pap. 382	lease	316 A.H.	30		45	
PERF n° 967	certificate of registration	330-334 A.H.	6		15	
P. Cair. B.É. Ta'rih n° 1922 (n° 83)	certificate of registration	348 A.H.	3		3*	
PERF n° 633	list of lessees	IIInd century A.H.				$1\frac{2}{3}$ dinâr per faddân
PER Inv. Ar. Pap. 8648	list of lessees	IIIrd century A.H.	$\frac{1}{2} + \frac{1}{16}$		$1\frac{1}{2} + \frac{1}{8}$	
PER Inv. Ar. Pap. 3431	list of lessees	IIIrd century A.H.	$\frac{1}{4}$	corn	$\frac{1}{6}$	
			1	flax	$1\frac{1}{2}$	
			1	corn	$\frac{2}{3}$	
PER Inv. Ar. Pap. 6007	list of lessees	IIIrd century A.H.	1	corn and flax	4	
			$\frac{1}{2} + \frac{1}{4}$	flax	3	
			6	corn	14	
PER Inv. Ar. Pap. 3144 <sup>v</sup>	list of lessees	IIIrd century A.H.	2		5	2 dinârs per faddân trefoil 3 „ „ „ „ corn

NOTE : — The asterisk after the amount of rent (5th column) shows that the lessee had to pay, also, the *harâğ* (land-tax). It is remarkable that in PSR 243 the land-tax is to be paid in Epiphi and Payni, viz. after the harvest. Cf. S. WASZYŃSKI, *Die Bodenpacht*, p. 104.



The variety of the kind and extent of the obligations arranged with the lessee is to be explained by the "free" contract of lease, such as was generally concluded between private parties. As the above table shows, up to the present no example has been found in Arabic times of a lease paid purely in kind: on the contrary the majority of cases show pure payments in money. There are only a few examples of the mixed system (cf. n° 77) and apparently no example of the pledging of a certain proportion of the harvest in lieu of a fixed rent, probably because this was repugnant to the legal principles of the time.<sup>(1)</sup>

Generally the rent is fixed for the whole estate, as a single unit, but it may also be reckoned at so much per faddân. For land lying fallow, the prescribed land-tax is to be paid in any case and in this way the lessee is encouraged to make full use of the soil (cf. n° 81<sub>8</sub>, 82<sub>8f</sub>, 83<sub>11</sub>, 86<sub>18</sub>). The crops to be raised (e.g. corn and flax) are sometimes expressly stated (cf. n° 80<sub>8</sub>, 81<sub>5</sub>, 82<sub>4</sub>, 144<sub>5,9</sub>), and also the amount of money to be expended on them. The instalments of the rent are made payable on the same dates as the instalments of the land-tax fall due.

With the exception of n° 86<sub>7,19</sub>, 87<sub>6</sub>, 145<sub>4f</sub>, the duration of the lease is not specified.<sup>(2)</sup> If both parties were satisfied, it was to their mutual advantage that the lease should be allowed to run on as long as possible. In cases of damage caused by acts of God — the flooding of the Nile, or drought — a remission of rent was apparently granted; in n° 87<sub>22</sub> however the plea of damage by drought is expressly withheld. This example has an additional interest because it deals with subletting and with the auctioning of State-land, which is familiar to us in Greek contracts of lease.

For the formulary and wording of contracts of lease, see A. GROHMANN, *Die Papyrologie in ihrer Beziehung zur arabischen Urkundenlehre*, p. 337-42. It is evident that even in Arabic times the negotiations were opened by a written offer from the would-be lessee (cf. n° 78-82, 144 f.) and that they were concluded by the lessor's written acceptance of this offer. The different types of contract are exemplified by n° 77; 78-82, 144 f; 86 f. N° 83-85 form

1. Cf. E. SACHAU, *Muhammedanisches Recht*, p. 579 ff.

2. Two years are stipulated also in P. Berol. 9188<sub>7</sub> (IIIrd Cent. of the Hîġra), one year is fixed in P. Berol. 15099 (298 A.H.).



a special group of contracts, the basis of which is evidently a petition for the registration of the contract. It is not, however, a question here of something analogous to registering the agreement in the γραφεῖον<sup>(1)</sup> or depositing the contract in the δημοσία βιβλιοθήκη<sup>(2)</sup> but simply of registering the lease in the land-register or tax-register of the local Treasury.

## 78

(Pl. V)

Inv. n° 168.

IIIrd Century of the Hiġra. (IXth Century A.D.).

Light-brown, coarse papyrus. 12.4×10 cm. On recto 6 lines of a lease of State land are written in black ink across the horizontal fibres in a regular, clear character showing apparently the hand of an official, diacritical points occurring only occasionally, but Sîn is provided with a slanting dash in ll. 3, 6. The back bears the left half of an account containing payments written in 5 lines in black ink parallel to the vertical fibres; the writing of both texts points to the third Century of the Hiġra. The document has been folded parallel to the lines from top to bottom, the widths of the successive folds being: 1.1+1.2+1+1+1.6+2.3+3.2+0.4 cm.

Place of discovery probably al-Ušmûnain.

In good condition as far as preserved. The side-margin on the right remains partially.

- ١ [بسم الله الرحمن الرحيم]  
 ٢ هذا كتاب من محمد بن يحيى عامل [الأمير فلان بن فلان أصلحه الله وخليفته  
 فلان بن فلان]  
 ٣ وغانية بن زيد بكور الأشمونين وطحاو [حيز شنودة لفلان بن فلان من سكان.....]  
 ٤ أنك سالتني وطلبت الى أن أكرلك  
 ٥ [م] بن أراضى الخراجية بثمانية عشر [دينرا . . . . . على أن تؤدى خراجك  
 ٦ مع نجوم السلطان أعزّه الله]

1. Cf. S. WASZYŃSKI, *Die Bodenpacht*, p. 30 note 2.

2. Cf. M. ROSTOWZEW, *Geschichte der Staatspacht in der römischen Kaiserzeit bis Diokletian* (Leipzig, 1903), p. 467.

5. Ms. — .



1. In the name of G[od, the Compassionate, the Merciful.]
2. This is a document from Muḥammad b. Yaḥyâ, finance-Director [of the Amîr So and So, son of So and So, – may God prosper him – and his two deputies, So and So, son of So and So,]
3. and Ġâniya b. Zaid, in the districts of al-Uṣmûnain, Ṭaḥâ and [Ḥaiz Šanûda (?) for So and So, son of So and So, belonging to the inhabitants of .....]
4. Verily thou hast asked and petitioned that I lease unto thee [ x faddâns .....]
5. [o]f the *ḥarâġî*-lands for eighteen [dînârs ..... that thou payest thy land-tax.
6. together with the instalments due to the Governor—may God exalt him—[

3. For غانية cf. IBN AL-ATÎR, *Kitâb al-Kâmil fi't-Ta'rîḥ* ed. C. J. TORNBURG (Leiden 1870), XIV, p. 471 ابن غانية ; the name seems to be of very rare occurrence also in the papyri.

Some information about the *kûras* of Uṣmûn and Ṭaḥâ and its administrative organisation has been given by the present writer in his *Probleme der arabischen Papyrusforschung*, I, p. 387–390. It may be added here, that the *kûra* Ṭaḥâ is mentioned also in PER Inv. Ar. Pap. 608<sub>1</sub>, 3260<sub>11</sub> and *P. Ryl. Arab.* IX n° 10<sub>19</sub> and that the *kûra*-list of AL-QUDÂ'Î, AL-MAQRÎZÎ and others mention this *kûra* as independant but comprising at one time also the district of حيز شنودة (cf. J. MASPERO-G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, p. 173 ff.). The fact that the plural (*kuwar*) – and not the singular – precedes the two district-names may no doubt point to a certain degree of independance of these districts though they were administrated by one and the same 'âmil. An analogous passage is to be met with in PER Inv. Ar. Pap. 371<sub>2</sub>

( كور الاشمونين واسفل انصني وقوص وطح[ا] : 233 A.H. )

but as the previous line is almost completely destroyed little can be ascertained for the elucidation of the problem respecting the absorption of these districts in one larger administrative body. The third district-name is unfortunately lost, but as حيز شنودة had been joined with Ṭaḥâ in one







Further instances favouring this sense are to be found in the papyri n° 87<sub>24</sub>, 144<sub>7</sub> PERF n° 912<sub>8</sub>, 955; PER Inv. Ar. Pap. 92, 100, 285, 1235, 3024<sub>4</sub>, 3079<sub>3</sub>; PSR 69<sub>9</sub>, as also in SEVERUS B. AL-MUQAFFA', *Historia Patriarcharum Alexandrinorum* ed. C. F. SEYBOLD, *CSCO Script. Arabici series III*, tom. IX (Paris, 1904), p. 163<sub>5</sub> (بيت مال السلطان), 165<sub>1</sub>. This expression seems to be somewhat related to حق السلطان<sup>(1)</sup> (PER Inv. Ar. Pap. 92, first Century of the Hīgra) and خراج السلطان (PER Inv. Ar. Pap. 3080<sub>2</sub>, PSR 69<sub>9</sub>, 251<sub>9</sub>). viz. the tribute imposed upon the province with the Caliph's approval (Cf. my *Aperçu de Papyrologie Arabe*, p. 73). H. I. BELL, *The administration of Egypt under the Umayyad Khalifs* in *Byz. Zeitschr.* XXVIII (1928), p. 280 has shown that the repartition of this tribute among the units of the pagarchies was carried out in the governor's residence, a fact, which, proved for the time of the Governor Qorra b. Šarīk by the documents relating to this period, is confirmed now also for a much later time by a contract of lease dated 182 A.H. and published by D. S. MARGOLIOUTH, *P. Ryl. Arab.* IX n° 67<sub>f</sub>.: تدفع خراجها على ما ياتي من توزيع الامير حفظه الله مع خراج سنة اثنين وثمانين ومائة. In this way the lessee has to pay the rent as also the *harağ*-quota (land-tax) imposed upon the soil, at the same time as the *harağ*-(impost) payments of the year concerned. The expression "instalment" is connected with the method of paying the *harağ* in several instalments during one and the same year. This fact is emphasized by the formula تدفع ذلك منجمة عليك في طبول المسلمين "Thou payest this (amount) in instalments incumbent upon thee by the instalments of the Muslims" in PERF n° 626<sub>10</sub>, 638<sub>7f</sub>. (cf. *MPER* II/III [1887], p. 163f.). and "thou payest the land-tax apportioned in [instalments and] the corn-tax at the harvest" (PERF n° 612<sub>3f</sub>.).

## 79

## (Pl. IV)

Inv. n° 114<sup>r</sup>.

Beginning of the IIIrd Century of the Hīgra (IXth Century A.D.).

Yellow, fine papyrus. 17.1 × 12.9 cm. On recto twelve lines of a lease of State-land are written in black ink across the horizontal fibres. The vigorous, educated hand of the text points to the beginning of the

1. حق أمير المؤمنين *P. Heid.* III, n° 1<sub>19</sub>, 17<sub>1</sub> (p. 60 f., 101) corresponding to τὸ δίκαιον τοῦ Ἀμφοαλμουμνῖν in *P. Lond.* IV, n° 1380<sub>11</sub> (p. 53) "the dues of the Commander of the Faithful" (*Islam* II, 1911, p. 378).



third Century A. H., diacritical points are used sparingly, Sîn being distinguished from Šîn by a slanting dash (cf. vol. I, n° 38). The back bears a private letter containing 15 lines of which 13 are written parallel to the vertical fibres, lines 14 and 15 on the right margin lengthwise, all in black ink in a sloping inelegant *Nashî*.

Place of discovery probably al-Ašmûnain.

Very much damaged; of the original contract probably only the upper half is preserved. The side margins remain to left and at the top.

.....	١
.....	٢
ف[دان بدینر	٣
من ٢٧ [	٤
بسم الله الرحمن الرحيم[م	٥
هذا كتاب[ من محمد بن عيسى مولى أمير المؤمنين متقبل البقط والمقبوض	٦
لفلان بن....] ان مولى أمير المؤمنين أطال الله بقاءه	٧
وهما من سكان مد[ينة اشمون انك سالتنى وطلبت الى ان أكریک	٨
ثلاثين فدانا من ا[لبقط المعروف بسقط من ال[ضیة]عة التى شرقى	٩
ب[ن مسيس ارض معانى ودوييه م[ا] كان فى يدى أهل	١٠
[ا]....[ن] [ا] والع[ر] فاجب[تک الى] ما طلبت	١١
....[منى]	١٢

1. ....

2. ....

3. [Fa]ddân for dînâr(s)

4. 30 25 reckoning at a half and a third (of a dînâr per faddân).

5. [In the name of God, the Compassionate, the Merciful].

6. The words من and عيسى are provided with dots. — 7. ان is dotted in the Ms. — 8. [مد]ينة اشمون and وطلب are dotted thus in the Ms. — 9. Ms. شرقى , لبقط. — 10. ودوييه (dotted thus in the Ms.) and the word preceding are obscure. — 11. The fragments of words in the first half of the line do not admit any feasible completion. Nûn is dotted in the Ms. — 12. Only the upper parts of three letters are preserved at the end of this line.



6. [This is a document] from Muḥammad b. 'Īsā, the freedman of the Commander of the Faithful, the lessee of the land-holding and of revenue,

7. [for So and So, son of ....] ân, freedman of the Commander of the Faithful, — may God prolong their life —

8. [who both are numbered among the inhabitants of the to]wn of Ašmûn: Verily thou hast asked and petitioned, that I lease unto thee

9. [thirty faddâns of th]e holding known as Saft of the [dom]ain, which lies easterly

10. [of....., so]n of Moses, land of ....., (which) had been in the hands of the people

11. [of ] ..... I have, therefore, granted [thee] what thou hast petitioned

12. [of me ] ...

6. It seems very likely that the person named here may be the same as محمد بن عيسى مولى [أ]مير المؤمنين occurring in a pen-trial drawn by the very fine hand of an official and preserved in the Rainer Collection in Vienna (PERF n° 786<sub>4</sub>). together with الامير يزيد بن عبد الله مولى أمير المؤمنين and الامير مزاحم بن خاقان . As the former was governor of Egypt from the 20th of Raḡab, 242 to the 13th of Rabī' I, 253 A. H. and the latter occupied the same office from the 3rd Rabī' I, 253 A.H. till his death (5th Muḥarram, 254 A.H.) an approximate date for the present document is given by the mention of these three persons in one and the same text. The same official is mentioned in P. Cair. B. É. Ta'rîḥ n° 1742 b line 9 f. (249 A.H.).

An instance of the expression متقبل البقط والمقبوض is found for the first time in the present document. By بقط — which is borrowed from πᾶκτον, ΠΑΚΤΟΝ meaning “rent” (cf. *P. Lond.* IV, n° 1586<sub>3, 6</sub>, p. 496) — is to be understood not only “rent of a piece of land” but the “leased land or holding” itself. Further instances of بقط in the latter sense are to be found not only in l. 9 of the present document, but also in PSR n° 243<sub>5</sub> (بقط ابو بكر), PERF n° 879<sub>6</sub> (عن بقط سیه ساوه و بقط شهرن), PER Inv. Ar. Pap. 3642<sub>4</sub>, 3643 a<sub>5</sub>, 6001<sub>13</sub>, P. Wessely A 91<sub>3</sub> (أرض البقط والمقبوضة) and P. Berol. 6602<sub>13</sub> (كتاب بقط المسلمين) .



We are informed by AL-MAQRÎZÎ, *Hiṭat*, I, p. 82<sub>2</sub> ff. (cf. S. DE SACY, *Second mémoire sur la nature et les révolutions du Droit de Propriété territoriale en Égypte*, p. 67 ff.) about leasing of State land by public auction for four years, which took place in the mosque of 'Amr in al-Fostât in the first Centuries of the Hīġra. Here it is a question of a lessee of a piece of land farmed out by the State (مُتَقَبِّل), obviously together with the revenue derived from the district in which the land was situated. At any rate the expression والمقبوض points to this if I interpret the phrase rightly. For lease of taxes in the 'Abbâsid-period see A. v. KREMER, *Über das Einnahmehudget des Abbasiden-Reiches vom Jahre 306 H.* (918–919), *Akad. Wien Denkschr.* xxxvi (1887), p. 14 f., 21; C. H. BECKER, *Beiträge zur Geschichte Ägyptens*, II, p. 137 f.; *Steuerpacht und Lehenswesen, Islam v* (1914), p. 85 f.; E. FAGNAN, *Abou Yousof Ya'koub, Le livre de l'impôt foncier (Kitâb el-Kharâdj)*, Paris, 1921, p. 159 ff.

According to AL-MAQRÎZÎ the lessee of public land was responsible for the irrigation of the farmed land, for the maintenance of bridges, canal dams as also the digging of new canals. He had to pay the land-tax at certain terms and in several instalments but his expenses for the above mentioned operations were deducted from the rent according to a tariff-rate fixed in the *dîwân al-harâġ*. Further details about the *mutaqabbilûn*—explained as “Staatspächter” (State-lessee) by C. H. BECKER, *Beiträge zur Geschichte Ägyptens*, II, p. 197—are given by AL-MAQRÎZÎ, *Hiṭat*, II, p. 267<sub>37</sub> f., 268<sub>5</sub>, who records when a prohibition was put by Aḥmad b. Ṭûlûn upon the terminating of the lease of the part of the *mutaqabbilûn* for the purpose of entering into more profitable contracts with the *muzâri'ûn*, this being a sort of Tenants' Protection Act of that time.

The term مُتَقَبِّل occurs frequently in the Arabic papyri, e. g. n° 100<sub>3</sub>, P. Cair. B. É. Ta'rîḥ n° 1725/7 l. 11 (وكيل وكاتب في كل ضيعة مع المتقبل); PERF n° 836<sub>2</sub> (المتقبل بطوخ); PER Inv. Ar. Pap. 8207<sub>3</sub>, 8464<sub>1</sub>; P. Berol. 15099<sub>3</sub>; P. Mil. Arab. 37<sub>4</sub>. The rent of  $\frac{5}{6}$  of a dînâr must be considered as very low in comparison with rents that were in vogue later (see p. 32 f.).

8. For the town of Ašmûn cf. A. GROHMANN, *Probleme der arabischen Papyrusforschung*, I, p. 385 ff.



9. For the place-name Saft see vol. I, p. 254 f.

10. The patronymic *مسييس* is short for the more frequently occurring *موسيس* which corresponds exactly to Coptic *MOCHC* (cf. *P. Lond.* iv, p. 562). We encounter the form *مسييس* also in *P. Cair. B.É.* n° 82<sub>2</sub>, *PER Inv. Ar. Pap.* 8431<sub>2</sub>, *P. Berol.* 8053<sub>3</sub>, 8059<sub>6</sub>. The name of this man as also the designation of the ground, which borders on the domain referred to in line 9, are lost.

## 80

(Pl. V).

Inv. n° 152<sup>r</sup>.

236 A.H. (15th July, 850 to 4th July, 851 A.D.).

Light-brown, strong papyrus. 11.1 × 12.4 cm. On recto 9 lines of a lease of land are very coarsely written in black ink across the horizontal fibres, in an inelegant but clear character, on verso 5 lines appertaining to the attestation of an acknowledgment (n° 123) in black ink parallel to the vertical fibres.

Place of discovery unknown but probably al-Ušmûnain.

The ink is much faded on recto in some parts to invisibility. The side-margin remains on the right.

١ [بسم الله الرحمن الرحيم]  
 ٢ [هذا كتـ] اب كتبه . . . بن اسمـ[عـ]ـل  
 ٣ لمعوية بن بكر وابراهيم بن حمدون  
 ٤ انكما سا [لـ]ـتموني وطلبتما الى ان  
 ٥ اكريكا ثلثة فدا [ديـ]ـن ارض طين سودا

2. The *ism* of the clerk is no longer recognizable. It apparently consisted of three letters. 'Ain, Yâ and the upright stroke of final Lâm of اسمـل have been destroyed.



٦ من ارض التي في يدى بهور من ارض  
 ٧ الساقية قبلى خليج هور على ان تزرعه  
 ٨ قمح لسنة ستة وثلثين وماتين بستة  
 ٩ [دن] [نير مثا] [قيل تاما و] [اف] [يا] من حساب

1. [In the name of God, the Compassionate, the Merciful.]
2. [This is a docum]ent, which has written..... b. Isma[‘î]
3. for Mu‘âwiya b. Bakr and Ibrahîm b. Hamdûn.
4. Verily ye have a[s]ked and petitioned that I
5. lease unto you three faddâns of black clay-earth
6. appertaining to the land which was in the hands of Pa-Hôr, belonging to the land
7. watered by the noria to the south of the canal of Hôr, that thou mayest sow it

8. with wheat for the year two hundred and thirty six for six

9. [dî]n[ârs mit]q[âlî, full,] en[tire] reckoning at

6. بهور renders the well known Coptic name Pa-Hôr, cf. G. HEUSER, *Die Personennamen der Kopten*, I, p. 17. For ارض الساقية cf. ... ] [وربع] الفدان ساقية in PER Inv. Ar. Pap. 8689<sub>10f.</sub>.

7. The village of Hôr, corresponding to Coptic ϩⲟⲩⲟⲣ, is situated in the east of Deir Abû Fâne on the right side of the Baḥr Yûsuf; cf. G. MASPERO, *Notes au jour le jour PSBA* XIII (1890/91), p. 511 f.; E. AMÉLINEAU, *La Géographie de l'Égypte à l'époque Copte* (Paris, 1893), p. 199 f.; IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsiṭat ‘iqḍ al-Amṣâr* (Cairo, 1893), V, p. 22; IBN AL-ĠĪ‘ÂN, *Kitâb at-Tuhfa as-San‘iyya*, p. 184<sub>1</sub>; the Rauk Nâsirî in SILVESTRE DE SACY, *Relation de l'Égypte, par Abd-Allatif*, p. 697 (n° 102); ‘ALÎ PAŞA MUBÂRAK, *Kitâb al-Hiṭaṭ at-Taufîqîyya*, xvii (Cairo, 1307), p. 26.

Hôr belonged to the district of al-Ušmûnain and is mentioned several times in the papyri (*P. Ryl. Arab.* I n° 1<sub>4</sub>, XI n° 12<sub>2</sub>, 14<sub>7</sub>; PERF n° 685<sub>4</sub>, PER Inv. Ar. Pap. 102<sub>5</sub>, 141<sub>3</sub>; *P. Cair. B. É. Inv.* n° 136<sub>5</sub>, 162<sub>13</sub>, 349<sub>7</sub>, cf. A. GROHMANN, *Probleme der arabischen Papyrusforschung*, I, p. 387 f.).



## 81, 82

(Pl. VI)

Inv. n° 179<sup>r</sup>. 253 A.H. (11th January, 867 A.D. to 1st January, 868 A.D.).

Light-brown, fine papyrus.  $38.3 \times 11.7$  cm. On recto there are 16 lines, containing the draft of a contract affirming lease of land across the horizontal fibres (hand A); on verso 27 lines of another lease of the same kind parallel to the vertical fibres, one line (24) being written on the margin lengthwise at right-angles to the vertical fibres, all in black ink and entirely destitute of diacritical points. The main part of the lease on verso (ll. 1-14, 21-23, 25-27) is written by the same hand as the text on recto (A), ll. 15-20, 24 by the hands of four different witnesses (B l. 15-17 right half, C l. 17 left half to 18, D ll. 19-20, E l. 24). The papyrus has been folded parallel to the lines and sealed at the foot with a round seal in brown clay, bearing apparently some pious device followed by the name الحارث بن الليث. The six folds which had been concealed by the fixing of the seal measured  $1.5 + 1 + 1.1 + 1 + 1.1 + 1.3$  cm.

Place of discovery probably al-Usmûnain.

Both texts complete with exception of the headings which have been cut off with scissors. On recto the left half of ll. 12-14 and the middle of line 16 have been washed out. Below line 13 a large piece of the papyrus has been left blank.

On recto :

١ [ ] . . . . [ انك ]

٢ سالتني وطلبت الى أن اكريك أربعة عشرة

٣ فدانا ٥ أرض طيبة سودى من أرض

٤ مقطول من البور والمتعة على أن تزرعها

٥ كنان وقبح باحد عشر دينرا نقد

٦ بيت المال ووزنه فازرع على بركة

1. Of this line only the lower parts of 6 letters are visible.



9. Ms. سته . — 13. Eight letters seem to have been obliterated after حساب the last word may have been المنة . — 16. The  $\alpha$  has apparently been added later perhaps by another hand. The figure preceding the erased  $\int$  is no longer legible.



11. reckoning at  $1\frac{1}{2}$  dînârs per faddân ;  
 12. and thereof belongs to fallow-land  $\llbracket$  flax 10 (faddâns), at (a rent of) 5 dînârs  $\rrbracket$   
 13. reckoning at  $\llbracket$   $\frac{1}{2}$   $\rrbracket$   
 14. faddân dînâr usufruct-land  $\rrbracket$   
 15. 13  
 16. and wheat  $\frac{9}{1}$  5  $\llbracket$   $\frac{1}{2}$   $\rrbracket$   $1\frac{1}{2}$  6 reckoning at  $1\frac{1}{2}$  (dînâr per faddân).

4.  $\text{مقطول}$  represents the almost exact transcription of Coptic  $\mu\kappa\tau\omega\lambda$  in the Hermopolite nome, mentioned in W. E. CRUM, *CMBM*, n° 1031<sub>3</sub> (p. 429) and referred to also under the name  $\mu\iota\tau\lambda\omega\lambda$  (ibid. n° 1042<sub>2</sub>, p. 434) and  $\mu\iota\tau\lambda\omega\lambda$  (ibid. n° 1165<sup>v</sup>, p. 492) as perhaps also  $\mu\iota\chi\omega\lambda$  in *CPR* II, n° 56<sub>1</sub> (p. 60), Greek  $\text{Μαγδῶλα}$  (*Arch.* II, 1903, p. 130) and  $\text{Μαγδολον}$  (*MPER* v [1889], p. 18 f.), the last belonging to the  $\nu\omicron\mu\omicron\varsigma$   $\Theta\epsilon\omicron\delta\omicron\varsigma\iota\omicron\upsilon\pi\omicron\lambda\iota\tau\eta\varsigma$  in the Vth Century a. Chr. The old Theodosiopolite nome became then the *kûra* of Ṭahâ (cf. E. AMÉLINEAU, *La géographie de l'Égypte à l'époque Copte*, p. 201 f.; H. I. BELL, *The Aphrodito Papyri JHS* xxviii, [1908], p. 105 f., 119; J. KRALL, *CPR* II, p. 99 f.) under the Arab administration (cf. p. 36 f.); but Maqtûl, which occurs together with Ibšâda in *P. Ryl. Arab.* III n° 11<sub>4</sub>, belonged to the district of al-Ušmûnain according to IBN AL-ĞĪ'ÂN, *Kitâb at-Tuhfa as-Sanîya*, p. 182<sub>26</sub>, the Rauk Nâsirî in S. DE SACY, *Relation de l'Égypte, par Abd-Allatîf*, p. 697 (n° 92) and IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsiṭat 'iqḍ al-Amṣâr*, V, p. 21. The same results also from P. Cair. B. É. n° 162, where Maqtûl (l. 11) is named together with the towns of Anṣinâ (Antinoe), al-Madîna (the capital of al-Ušmûnain), al-Miniya (Ἰβίων), Qalandiyûn, (Ḥaiz) Šanûda, Hôr, Sîfa, Suds and some others.

5. Flax (كَنْ), frequently mentioned in the Arabic papyri, was cultivated in Egypt of an excellent quality and was of considerable importance not only for the textile-manufacture but also for export to other countries. Cf. AS-SUYŪṬÎ, *Husn al-Muḥâḍara fî ahbâr Miṣr wa'l-Qâhira*, II, p. 230<sub>11</sub> f., 234<sub>18</sub>; IBN MAMMÂTÎ, *Kitâb Qawânîn ad-Dawâwîn*, p. 29; A. V. KREMER, *Ägypten*, I, (Leipzig, 1863), p. 209 f.; FR. KÖRNICKE, *Bemerkungen über den Flachs des heutigen und alten Ägyptens*, *Ber. d. deutsch. bot. Gesellsch.* VI (Berlin, 1888), p. 380–84. According to PER Inv. Ar. Pap. 6007 the



rent for one faddân cultivated with flax amounted to 4 dînârs, while for the same area cultivated with corn only  $2\frac{1}{3}$  dînârs were paid. But will be noticed that this rent is exceedingly high, and also according to PER Inv. Ar. Pap. 3431 only  $1\frac{1}{2}$  dînârs were paid for one faddân cultivated with flax and  $\frac{2}{3}$  of a dînâr for one faddân cultivated with corn.

6. The formula نقد بيت المال ووزنه, very common in tax-receipts and other papyri connected with taxes, refers to the fact that the payments to the Treasury had to be effected in true or weight-value estimated according the standard weights deposited in the Treasury. We preceive from P. Cair. B.É. 342 (NPAF n° 3, p. 253-55) that the Governor Qorra b. Šarîk entrusted the pagarch to accept *ġizya*-payments only according to the standard-weight of the Treasury (على وزن بيت المال) and gave analogous instructions to the *ġustâl* (treasurer) of the *kûra* and the μεϊζων (مازوت = headman) of the villages. A similar decree is represented by P. Lond. IV n° 1405 (p. 76 f.), but the difficulties of the finance-authorities and the respective offices, caused by the use of depreciated money for tax payments by the public did not however cease. The coins had to be weighed and the actual value determined in any case, which was the function of the official known as the *zygostate* (ζυγοστάτης) in the Byzantine and early Arabic period and later presumably of the *ġahbad*. At any rate the Arab Government was forced to issue its requisitions in 'numbered' solidi or dînârs (ἀριθμητὰ νομισμάτια, دينار عددًا, cf. P. Heid. III, n° 5<sub>4f.</sub>, 10 [p. 83], 6<sub>5f.</sub>, 9. [p. 84] and p. 108-113; P. Cair. B.É. n° 335<sub>4f.</sub>, 10 = NPAF n° 13 [p. 267], 336<sub>4f.</sub>, 9 = NPAF n° 14 [p. 267], 333<sub>4f.</sub> = NPAF n° 15 [p. 268], 334<sub>4f.</sub> = NPAF n° 16 [p. 268]) and to convert the actual payments in coin into their value according to the weight value (ἐχόμενα cf. PERF n° 573). The somewhat complicated reckoning in official amounts and registers resulting from this state of affairs has been explained by H. I. BELL, P. Lond. IV, p. 84-86; cf. also MPER II/III (1887), p. 160f.

8. It is noticeable that fallow-land (بور), which had been registered in the cadasters and tax-payer lists (cf. P. Cair. B.É. n° 161<sub>14-17, 21</sub>, 194<sub>7</sub>, 200<sub>5</sub>, PER Inv. Ar. Pap. 3022<sub>8</sub>, 3102a<sub>1</sub>, 3241<sub>2</sub>, 3251<sub>4</sub>, 3431<sub>7</sub>, 3495<sub>5</sub>, 6001<sub>10</sub>) was exempted from the land-tax (خراج); cf. M. v. BERCHEM, *La propriété territoriale*, p. 67; AL-MÂWARDÎ, *Kitâb al-Aḥkâm as-Sultânîya*, Cairo, 1909, p. 135; A. GROHMANN, *Aperçu de Papyrologie Arabe*, p. 85. If nevertheless the lessee is obliged here to pay the *harâġ* for that portion of land which



he otherwise would have left as fallow, this may agree with a more rigorous practice, which, in the interest of the fisc, was designed to prevent the cultivators from neglecting their soil (cf. M. v. BERCHEM, *op. cit.*, p. 65 f.).

9. As to the form ماتی cf. n° 90<sub>4</sub>, 124<sub>7</sub> and vol. I, p. 116.

10. A similar specification respecting the nature and products of the leased land, as here and at the end of n° 82, is also to be found in P. Berol. 9067<sub>5-12</sub>.

On verso :

Šawwâl, 253 A.H. (4th October to 2nd November, 867 A.D.).

- ١ [ ] . . هر مرقوره بن الحجه انك
- ٢ سالتني وطلبت الى أن اكريك أربعة
- ٣ عشر فداناً أرض طيبة سودا من أرض
- ٤ مقطول على أن تزرعها قمح وكتان
- ٥ باحد عشر دينرا نقد بيت
- ٦ المال ووزنه فاجبتك الى ذلك
- ٧ فازرع على بركة الله وعونه فما
- ٨ تزيدت فحساب ذلك وما بورت فعليك
- ٩ نخراجه وذلك لماء وتخراج سنة
- ١٠ ثلث وخمسين وماتين
- ١١ من ذلك من أرض المتعة تزرع كان ٨ ٥
- ١٢ مجرى أرض سدهيوة من ٨ ٥
- ١٣ ومن ذلك قمح غير الور ٨ ٥
- ١٤ عند البئر في الرأس القبلي بجول الأندر
- ١٥ شهد رضوان بن عبد الواحد على إقرار الحارث



- ١٦ بن الليث بجميع ما في هذا الكتاب وذلك في شوال  
 ١٧ سنة ثلث وخمسين ومائتي شهد الحر بن علي  
 ١٨ بن سليمان بما في هذا السجل  
 ١٩ شهد عيسى بن نجد علي إقرار الحارث بن الليث  
 ٢٠ بهذا السجل  
 ٢١ ..... مرقوره ..... من هذا السجل  
 ٢٢ من قبل صلب او سلطان .....  
 ٢٣ .. ذلك  
 ٢٤ شهد أحمد بن عبد الخالق علي ما في هذا الكتاب (On the margin:)  
 ٢٥ فدان دينر  
 ٢٦ ١٥ ١٢ كان ٥ ٨  
 ٢٧ وقمح ١ ٤ من ٥

1. .... Mergûre b. .... (?). Verily thou
2. hast asked and petitioned that I lease unto thee four-
3. teen faddâns of good black earth belonging to the land of
4. Maqtûl that thou mayest sow it with wheat and flax
5. for eleven dînârs full weight money of
6. the Treasury. I have, therefore, granted thee this.
7. Sow, then, with the blessing and help of God; what
8. thou hast done in addition (to what thou hast been obliged) shall
- be (reckoned) to (thy) account, and what thou hast fallowed, the land-
9. tax thereof is incumbent upon thee, viz. for water and for the
- impost of the year
10. two hundred and fifty three.

21-23. These lines being badly written no positive reading can be suggested with exception of the words given in the text.







14 faddâns let to him on lease by contract. With reference to what he cultivated above that measure he had to settle accounts with the authorities—or the lessor—as to an extra rent; on the other hand it was stipulated that, should he leave uncultivated part of the 14 faddâns let to him on lease he nevertheless had to pay the land-tax or impost thereon.

12. The lessee's land is watered by a canal which belongs to an estate known as *ارض سدهوه*; the irrigation has to be paid for (cf. 1. 9). *سدهوه* recalls similar compounds such as *سدسود* (PER Inv. Ar. Pap. 8770<sub>1</sub>), *شد سواف* a channel in the territory of *Ṭuṭûn* (P. Berol. 8010<sub>5,18</sub>) and *شدمويه* (*Sedmoûéh Description de l'Égypte*, II, p. 810, Atlas 19. 21,9. *شدموه* in P. Berol. 8217<sub>2</sub>).

13. Great importance had been attached to cleanness and purity of wheat at all periods in Egypt; cf. remarks on n° 105<sub>sf.</sub> (p. 127).

14. This line, badly written, is peculiarly difficult to read. What is given in the text can hardly be regarded as more than a very doubtful attempt. If the reading *الراس* be correct, we are reminded of the somewhat obscure expression *راس الاندر* in the interesting *muzâra'a*-contract published by O. Loth in *ZDMG* xxxiii (1880), p. 686f. and in P. Berol. 15029<sub>13</sub>. Neither is it possible to contribute anything to the explanation of this passage.

15. Al-Hârît b. al-Lait is probably the lessor and might be the same person as the *الحريث بن الليث بن عمر بن الفضل* occurring in PERF n° 798<sub>4-5, 2</sub> (dated 260 A. H.).

18. *سجل* derived from *σιγγρα*, *σιγγραν*, Greek *συγγραμμιον* (cf. J. v. Karabacek, *ÖMFO* xi [1885], p. 114) is not used here in the sense "order, passport" as in Greek papyri, but means especially a contract of lease or a certificate of registration,<sup>(1)</sup> as such leases were entered in the land registers of the local tax offices (cf. PER Inv. Ar. Pap. 6007) together with the amount of the leased faddâns, the term thereof being *تسجيل* "the official registration" as D. S. Margoliouth, *P. Ryl. Arab.* viii n° 16 (p. 100) has pointed out.

1. Cf. PERF n° 967<sub>5</sub>, 984<sub>3</sub>, PER Inv. Ar. Pap. 1085, 3037<sub>1</sub>, 3041<sub>2</sub>, 3084<sub>3</sub>, 3636<sub>2</sub>, 8648<sub>1</sub>, P. Berol. 9188<sub>12</sub>, 13039<sub>5</sub>, PSR n° 243<sub>10</sub>, 251<sub>10</sub>.



## 83

(Pl. V)

Certificate of registration.

Ta'rih n° 1922.

348 A. H. (14th March, 959 A.D. to 3rd March, 960 A. D.).

Yellowish-white paper.  $16 \times 7.7$  cm. The text of the *sigill*, written in black ink, has 14 lines on recto in a cursive hand with a tendency to ligatures; diacritical points are but sparsely added. The back bears one line in black ink by another hand, a minute concerning the coming in of 50 dinârs.

The paper has been folded from bottom to top, the widths of the successive folds being :  $0.3 + 1.1 + 0.8 + 0.8 + 1.1 + 1.2 + 1.3 + 1.2 + 1.3 + 1.4 + 1.4 + 1.2 + 1.5 + 1.3 + 0.4$  cm.

Place of discovery unknown.

Mutilated at the top only, in good condition.

] / [ ١

بسم الله الرحمن الرحيم ٢

هذا كتاب سجل من أبو النجم بدر الاو ٣

كتبه لشبيب بن اسطرهيوه ان [ك سالتني] ٤

وطلبت الى أن أسجلك من أراضى ساقية قلود [ه] ٥

من البلد ثلاثة فدادين أرض طيبة سودا بثلاثة ٦

دنابير معسولة على الرسم الجارى في البلد في الصرف الأجود ٧

والحين والآن فأجبتك الى ذلك على أن تؤدى نراجك ٨

مع أنجم السلطان أعزه الله وأوقاته فازرع ٩

1. The two slanting lines no doubt belonged to Greek figures representing perhaps payments on instalment by the lessee; such notes were usually written in the left upper corner of the documents as in PERF n° 905. — 4. The Yâ in اسطرهيوه seems to be dotted in the Ms. — 5. ان is pointed in the archetype. The Dâl in قلوده is mutilated. — 8. Instead of فاجبتك the Ms. has فاحك .



١٠ على بركة الله وعونه فما تزيد فحساب بسجلك

١١ وما بقرته نخراجه لازم لك وذلك لخراج سنة

١٢ ثمان وأربعين وثلاثمائة

١٣ تزرع في المعلن فدان بدينر

١٤ ما وجب ٢ ٢

1. ....

2. In the name of God, the Compassionate, the Merciful.

3. This is the certificate of registration of Abu 'n-Nağm Badr al-Aw [...]

4. which he has written for Šabīb b. Išturheu. Verily th[ou hast asked]

5. and petitioned that I might register for thee of the lands of Sâqiyat Qalûde (Claudios),

6. appertaining to the district, three faddâns of good black earth for three

7. dînârs, to be counted out at the usual, current, best exchange

8. at any time and now. I have, therefore, granted thee this, so that thou mayest pay thy land-tax

9. together with the instalments due to the Governor—may God exalt him—at the due time. Sow, then,

10. with the blessing and help of God; what thou hast done in addition shall be reckoned in accordance with thy contract,

11. and what thou hast fallowed, the land-tax thereof is obligatory upon thee, viz. for the impost of the year

12. three hundred and forty eight.

13. Thou sowest on (the land) publicly known faddân, for dînâr(s)

14. that which has been obligatory: 3 3

13. Nûn in المعلن is dotted in the Ms.



3. For the sense of سجيل see the remarks on n° 82<sub>16</sub> (p. 51).

4. The name شبيب occurs several times in Arabic papyri but it is noticeable that ⲥⲉⲛⲓⲛ renders the Arabic name سبيب in W. E. CRUM, *CMBM*, n° 1050 (p. 437) where ⲥⲉⲛⲓⲛ ⲙⲉ ⲥⲁⲗⲁⲙ in the text corresponds to سبيب بن سهم in the seal below the text. For اسطريوه cf. vol. I, p. 64.

5. The name قلوده occurring also in PER Inv. Ar. Pap. 8346, *P. Ryl. Arab.* XI n° 19<sub>13,19</sub> corresponds to the Coptic short form ⲕⲁⲗⲁⲩⲧⲉ (Claudius, *MPER* v [1889], p. 28). So far no further instance of the hitherto unknown locality has been found. Toponymes compounded of ساقية with a proper name frequently occur among the place-names of Egypt. Cf. IBN AL-ĞÎÂN, *Tuhfa*, Index p. 21.

7. For معسول see vol. I, p. 173, 181; *MPER* II/III (1887), p. 160; *P. Ryl. Arab.* III n° 7<sub>3f.</sub>, 10<sub>2f.</sub>; *BAU* n° 5<sub>2f.</sub>, 10; PER Inv. Ar. Pap. 3586<sub>3</sub>, 4614<sub>6f.</sub>, 3664<sub>6</sub>. This attribute is very common in connection with gold-coins in Arabic papyri.

9. The expression نجم السلطان has been explained on p. 37.

## 84, 85

(Pl. VII)

Certificate of registration.

Inv. n° 177<sup>r</sup>. About 348 A.H. (959 A.D.).

Dingy white, thick paper. 14.8 × 8.5 cm. The writer began to write a certificate of registration lengthwise on recto but stopped when he had reached l. 4 for some reason or other, and used the back of the piece of paper—which had been torn off from a larger piece—for the draft of another certificate of registration, written in 9 lines parallel to the lesser margin.

Both texts in black ink, the former frequently pointed, while in the latter only Bâ in سبع in line 6 is provided with a dot. Though both texts are the work of a single scribe the difference of writing is considerable. The text on verso is hastily written in cursive characters with a general tendency to ligatures. The paper has been folded from bottom to top parallel to the lines on verso, the widths of the successive folds being : 0.5 + 1.2 + 1.2 + 0.9 + 1 + 0.9 + 1.2 + 2 + 1.9 + 2.3 + 1.7 cm.

Place of discovery unknown.

Complete, at top and bottom extensive blank spaces.



On recto :

- ١ بسم الله الرحمن الرحيم  
 ٢ قد أسجلتك يا أبا عبد الله محمد بن رقرق الثالث من بقعة نافع ببلتقوم  
 ٣ بالسعر الواقع ببلتقوم فأزرع على بركة الله وعونه ولك الوفاء  
 ٤ بذلك والمساحة تكون

1. In the name of God, the Compassionate, the Merciful.

2. I have already registered for thee, oh Abû 'Abdallâh Muḥammad  
 b. Raqraq, the third of the low-land of Nâfi' in Baltaqûm

3. at the rate actually in use in Baltaqûm. Sow, then, with the  
 blessing and help of God, the performance thereof being

4. thine, and the measurement (of the land) shall be .....

2. The patronymic seems to be of very rare occurrence. No mention  
 can be found of the place-name Baltaqûm, the vocalization of which is  
 not certain.

4. From the wording of the certificate it would seem—as Prof.  
 M. SAN NICOLO tells me—that the amount of impost to be paid by the  
 lessee was based on the average local price at the time of harvest and on  
 the size of land actually cultivated.

On verso :

- ١ بسم الله الرحمن الرحيم  
 ٢ قد أسجلتك يا أبا عبد الله محمد بن يزيد العسكري  
 ٣ عشرين فدان أرض طين نقا بمزرعة يحين

Recto: 2. For أسجلتك the archetype erroneously has أسلحتك, and ببلتقوم and رقرق, قد are dotted in the Ms. — 3. Ms. بالسعر, الواقع, على (the dots being within the bend), وعونه. — 4. تكون is pointed thus is the original.

Verso: 3. In فدان the nominative is incorrectly used instead of the accusative through the influence of the vernacular.



- ٤ بالسعر الواقع بالبلد فازرع على بركة الله  
 ٥ وعونه ولك الوفا بذلك وما تزيدت فبحساب وذلك  
 ٦ لخراج سنة سبع وأربعين وثلاثية الخراجيه وكتب  
 ٧ يعقوب بن عبد الله بخطه في رجب من سنة ثمان  
 ٨ وأربعين وثلاثية وصلى الله على سيدى محمد النبي  
 ٩ وآله وسلم تسليما والحمد لله رب العالمين

1. In the name of God, the Compassionate, the Merciful.
2. I have already registered for thee, oh Abû 'Abdallâh Muḥammad b. Zaid al-Askarî,
3. twenty faddâns of clean clay-earth belonging to the plantation of Yaḥyâ
4. at the rate actually in use in the district. Sow, then, with the blessing
5. and help of God, the performance thereof being thine. What thou hast done in addition shall be (carried) on to (thy) account, viz.
6. for the impost of the *harâġî*-year three hundred and forty seven, and Ya'qûb
7. b. 'Abdallâh has written (it) in his (own) handwriting in Raġab of the year three hundred
8. and forty eight. May the blessing of God be upon my lord Muḥammad the Prophet
9. and upon his family, and may He give him peace. Praise be to God, the Lord of all created beings.

2. The reading of the *nisba* is not certain, the writing being very indistinct. If the long slanting dash should belong to a Kâf (formed by the last apex before Râ) العسكرى comes under consideration, this *nisba* relating to the بنو عسكر (cf. AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 390<sup>v</sup>; AL-MAQRÎZÎ, *Abhandlung über die in Ägypten eingewanderten arabischen*

6. سبع is dotted in the Ms.



*Stämme*, p. 428, 469 ; AS-SUYÛTÎ, *Lubb al-Lubâb*, p. 179 ) or perhaps also to the village of العسكرية in the district of al-Ušmûnain (cf. IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsiṭat 'iqd al-Amṣâr*, V, p. 17). If we assume that the inclined line replaces the three points of Šîn (cf. *CPR* III, I, 1, p. 71) the reading might equally well be العشيرى or القشيري. The former *nisba* would point to the بنو عشير in Upper-Egypt (cf. AL-MAQRÎZÎ, *op. cit.*, p. 443, 485), the latter to the بنو قشير, settled in Egypt together with the Qais in 107 A.H. according to AL-MAQRÎZÎ, *op. cit.*, p. 446, 488 (cf. AS-SUYÛTÎ, *Lubb al-Lubâb*, p. 208 ; AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 453<sup>r</sup>). But I must confess that these two possibilities of reading seem to be less probable.

6. The year 347 began on 25th of March, 958 A.D. and ended with the 14th of March, 959 A.D. *harâġî*-years are often mentioned in Arabic documents, cf. *MPER* II/III (1887), p. 93 f., 169, 171 ; P. Strassbg. Arabe 118<sub>3</sub> ( في سنتين ثمان وتسع وثمانين وثلاثمائة الحراجية ), P. Berol. 8179<sub>4</sub>, 8177<sub>7</sub>, 8006<sub>8/9</sub><sup>v</sup>, 8220<sub>6</sub>. The expression means that the assessment of the taxes was effected according to the solar-year of 365 $\frac{1}{4}$  days (cf. S. DE SACY, *Second mémoire sur la nature et les révolutions du Droit de Propriété territoriale en Égypte*, p. 60, 74 f. ; J. v. HAMMER, *Über die Länderverwaltung unter dem Chalifate*, p. IX, 191 ; IBN MAMMÂTÎ, *Kitâb Qawânîn ad-Dawâwîn* p. 26 ; AL-MAQRÎZÎ, *Hitat*, I, p. 103<sub>38</sub>).

7. The Raġab 348 A.H. corresponds to the period between the 7th September and the 7th October, 959 A.D.

8. For the adding of religious formulae see the remarks in vol. I, p. 150. The passage الحمد لله رب العالمين recurs also—but joined to the *Basmala*—in PERF n° 835<sub>1</sub> and in the introduction to the letter published by J. D. WEILL in *BIFAO* XXX (1930), p. 34, line 6 (والحمد لله رب العلم <ين > كثيرا) as also in *P. Ryl. Arab.* xv n° 34 A l. 2 (p. 165). Cf. remarks n° 73<sub>37</sub> (p. 10).

## 86, 87

(Pl. VIII, IX)

Attestation to an agreement of lease.

Inv. n° 238. 312 A.H. (9th April, 924 to 29th March, 925 A.D.).

Brown, tolerably fine papyrus. 38 x 22.7 cm. The writer showing a clear, regular, educated hand began to draft the text upon that side the fibres of which run at right-angles to the joining-line of the selides (on



recto) in 27 lines up to the formula شهد على ذلك which generally leads to the signatures of the witnesses (cf. vol. I, p. 73). He then made a new draft on the reverse side across the vertical fibres, of which 26 lines are preserved, showing a text only slightly different from that on recto; it is certain that originally it was longer as can be seen from the fact that the passage containing the indemnification formula (βεβαίωσις, فعلى انتناس بن سسنة الخ) which, beginning on recto with line 23, is to be found on verso in the second half of line 25. We may, therefore, presume that the original contained at least 29 lines. Both texts are written in black ink without diacritical points. Two *selis*-joints are visible at a distance of 8.6 cm. from the upper margin and of 8 cm. from the lower margin. The leaf was originally folded several times parallel to the lines, the widths of the successive folds being: 0.9 + 2.8 + 2.5 + 2.6 + 2.7 + 2.5 + 2.7 + 3 + 3.1 + 3.5 + 4 + 4 + 3.3 cm.

Place of discovery probably al-Ušmûnain.

There is a free space at the top and a margin on the right (on verso left) side. In a bad state of preservation, parts of the text being blotted out or eaten away in several places. The transverse layer of the papyrus has disappeared for the most part in lines 16-18 on recto; the left half of the lines 19-27 is lost.

The facts upon which the two drafts are based, are as follows:

Muzâhim b. Ishâq b. Muḥammad b. Aḥmad, the finance-administrator of Abû Aḥmad al-Ḥasan b. Muḥammad in the district (*kûra*) of al-Ušmûnain, holding presumably as a tenant of the state for four years (312-315) as usual, a certain domain in the above mentioned district, sublets to Antanâs b. Sisinna of Nawâye for two years (314-315) the fallow land of the landed property known by the name of Hôr Qolte, originally named in reference to Bqâm b. Helistûs, which had been let at the public auction of Nawâye, the land-tax falling upon the lessee.

No satisfactory explanation can be given why two drafts of approximately the same tenor should have been made by the same scribe and for the same bearer one on recto and one on verso of the papyrus, the main body of the two texts differing only slightly as regards style (cf. verso lines 5f., 8f., 11-13); only the conclusions of the drafts show considerable variations; but too much of this part of the text is lost to enable us



to make out the impost or to supply any feasible ending. Neither is it likely that signatures of witnesses had been appended to the two deeds; we may, therefore, suggest that the papyrus contains only two drafts of one and the same document, the archetype of which is not preserved.

On recto:

- ١ بسم الله الرحمن الرحيم
- ٢ [ث] مهد الشهود المسمون في [ه] ذا الكا[ب] [ع] [ي] [ا] [ر] [ا] [ن] [د] [ن] [اس] بن  
سـسـسـه
- ٣ بن انتناس الساكن القرية المعـ[ر]وفة بـ[ن]ـ[و]ـ[ا]ية من قرى اسفل اشمون  
انه حضر
- ٤ عندهم واشهدهم على [ن]ـ[ف]سه في صحة مـ[ن] عقله وبدنه وجواز امره  
ان سلاخ
- ٥ اراضى الاملاك المعروفة بهور قلته والمنسوبة الى بquam بن هلستوس مما كان
- ٦ باسم جرجه قزمان بدلالة نواية مما تقبل به مزاحم بن اسحق بن محمد بن  
احمد عامل
- ٧ ابى احمد الحسن بن محمد على اعمال الخراج والضياع بكو[ر] [ا] [ش]مونيـن لاربـع
- ٨ سنين متواليات اوليـهن سنة اثني عشر وثلثاية واخ[ر] [ت]هن سنة خمس عشرة
- ٩ وثلثاية بعشرين دينارا عيونا ذهباً مثاقيل معسولة بنقد يد[ت] المـ[ا]ل ووزنه
- ١٠ سوى ما يجب فيه من الاجرة والا[ل] [س]د[ا] [ا] [ا] . بحساب خمسة دنانيـة [ر]  
لكل [س]نة
- ١١ ان ذلك ملكا له ولا باءه قبله وانه قبالة مزاحم بن اسحق وذلك اليه  
أن يسـلـم [م]

10. — Only the upper parts of the Kâf and Lam in لكل are visible. The seventh word of the line is no longer legible though the Wâw and the upstrokes of the Alif and Lâm are preserved. — 11. The head of the Wâw and the top of Alif in وانه still survive.



١٢ اليه ذلك فسلم مزاحم بن اسحق [ق] الى انتة [ام] [ب] بن سسنة بن انتناس  
النوائى ذلك اليه

١٣ واقر انتناس بن سسنة بن انتناس النوائى أنه تسلم من مزاحم بن اسحق  
سلاخ

١٤ اراضى الاملاك المذكورة فى هذا الكتاب وحازها لنفسه [به وز] رعتها وزرع من

١٥ أحب واسجل من شا والزم نفسه عمارة ذلك [و] ال [تمام بها] [ب]

١٦ ع [ل] على الش [ر] ايد [ط] الثابتة [ف] ديوان الخرا [ج] دو [ن مز] [ا] حم بن اسحق  
ولد [فع] انتناس بن سسنة

١٧ بن [ا] نتناس النو [ائى] جم. بيع خراج ذلك عما يجب لحق بيت المال دون  
حق لماء من

١٨ [خ] راج سلا [نخ] اراضى الا [ملا] ك [المذكورة فى هذا الكتاب]

١٩ دون مزاحم بن اسحق لسنتين مت [واليتين أوليهن سنة اربع عشرة وثلثمائة وانحترهن]

٢٠ سنة خمس عشرة وث [لد] ثمانية [ع] الى [الشرايط الثابتة فى ديوان الخراج بالمال]

٢١ مزاحم بن اسحق بن ابراهيم فى هذا [ا]

٢٢ درك الخراج او مؤنة او كلفة او ي [محت] حج [فيه بحجة] على الوجوه

٢٣ والاسباب كلها فعلى انتناس بن س [سسنة] من خالص ماله

٢٤ واوفره واخصره وضمن له ذلك ضم [انا لازما له فى ذمته]

٢٥ [شم] لد على اقرار انتناس بن سسنة بن انتة [باس]

٢٦ من اوله الى اخره بعد ان قرى عليه حر [ف] ا حر [فا فعرف ما فيه وأقر]

٢٧ بفهمه ومع [ر] ف < ت > له شهد على [ى] ذلك [ ]

14. The head of Wâw and a portion of the tail of the Râ in وزعها are visible. — 15. Of واتمام only the top of the Alif and Lâ as well as a piece of the Tâ and some vestiges of the Mîm and Alif are still recognizable. — 16. Nothing survives of the Lâ in على and the Râ in الشرايط save a portion of the letters. Of الثابتة only fragments of letters are recognizable. — 18. One can still recognize portions of the Hâ and Râ in خراج, as also Hâ in سلاخ.



1. In the name of God, the Compassionate, the Merciful.
2. The witnesses named in [th]is dee[d] have [te]stified t[o] the ack[no]wledg[ment] by A[nta]nâs b. Sisinna
3. b. Antanâs, residing in the village kno[wn as] Na[w]âye, one of the villages of Lower-Ašmûn, that he had come into their
4. presence and had called them to witness as to his [responsibility, he being in a state of sound] mind and body and capable of transacting his business; that the fallow
5. lands of the landed property known as Hôr Qolte and (originally) named in reference to Bqâm b. Helistûs, belonging to that which passed
6. under the name of Ġirġe b. Quzmân at the auction of Nawâye, (and) which Muzâhim b. Ishâq b. Muḥammad b. Aḥmad, the finance-administrator
7. of Abû Aḥmad al-Ḥasan b. Muḥammad, entrusted with the administration of the taxes and domains in the distric[ts] of al-Ušmûnain, had taken on lease for four
8. successive years reckoning from the year three hundred and twelve and en[d]ing with the year three hundred
9. and fifteen, for twenty dînârs, *mitqâlî* gold-coins, correctly counted out according to the standard and weight of the Tre[asur]y
10. apart from what had been agreed upon as the rent and the[.....] reckoning at five dînâ[rs] ye[ar]ly,
11. seeing that this (was) his possession and that of his ancestors before him, [and that it is a tenancy of Muzâhim] b. Ishâq, it really belonging to him, that he han[ded]
12. it over to him. Thus Muzâhim b. Ishâ[q] has handed this over to Antan[âs b.] Sisinna b. Antanâs, originating from Nawâye,
13. and Antanâs b. Sisinna b. Antanâs, originating from Nawâye, has acknowledged that he has taken over from Muzâhim b. Ishâq the fallow
14. lands of the landed property mentioned in this deed, and he has taken it into [his] own possession [for cul]tivation, so that whoever desires may



15. cultivate (it), and whoever wills may register (it)<sup>(1)</sup>, and he has bound himself to the amelioration thereof [and] to [carry through (all matters) concerned therewith.....]...

16. accord[ing] to the con[di]tion[s established] in the ta[x]-office, in the presen[ce of Muz]â[him b. Ishâq]; and [Antanâs b. Sisinna]

17. b. [A]ntanâs, originating from Nawâ[ye], is to p[ay] the who[le of the land-tax thereof from what is obligatory as Treasury dues beyond the water cess of]

18. [the la]nd-tax of the [fa]llo[w] lands [mentioned in this deed  
]

19. in the presence of Muzâhim b. Ishâq, for two suc[cessive] years [reckoning from the year three hundred and fourteen and ending with]

20. the year t[hr]ee hundred and fifteen [ac]cording to the [condi]tions established in the tax-office in the money.....]

21. Muzâhim b. Ishâq b. Ibrahîm in thi[s ]

22. vindication of the land-tax or any burden or duty, or if any one [makes a cl]aim [against it..... for whatever cause]

23. or reason there may be, then (this falls) upon Antanâs b. Sis[inna] ..... out of his own means]

24. whether this be abundant or meagre and he guaranteed this to him as a gua[rantee binding upon him in respect to his obligation.....]

25. [The following witnesses have testifie]d to the acknowledgment by Antanâs b. Sisinna b. Antan[âs ]

26. from its beginning to its end, after it had been read to them wor[d] by wo[r]d so that he has comprehended what (is contained) therein and has acknowledged]

27. that he has under[st]ood and comprehended it. There have testified to it: [ ].

2. Some confirmation for the dotting انتاس is given by IBN 'ABD AL-ḤAKAM, *Kitâb futûḥ Miṣr wa-ahbârihâ* ed. CH. C. TORREY (New Haven, 1922), p. 98<sub>6, 7, 11</sub> (انتاس صاحب الجند) and by AL-MAQRÎZÎ, *Ḥitât*, I, p. 98<sub>14</sub>

1. The significance is that now that the land is in his possession he may sublet it to whomever he wills, and the person to whom he sublets it is free to register it as such in the *diwân* and to cultivate it as he pleases.



(انتاش) director of the *dîwân al-harâġ* in al-Fustât, deprived of his office by the governor 'Abdallâh b. 'Abd al-Malik in 87 A.H.). No analogous Coptic or Greek name is known to me, but Αϥϥ in *P. Lond.* IV, n° 1460<sub>64</sub> (p. 404) might be an abbreviation of this proper-name. It should be observed that there are other possibilities of reading this group of letters, which occurs several times in the Arabic papyri (e. g. اساس بن سير in PER Inv. Ar. Pap. 8639 and شنوده بن اساس ibid. n° 8164), viz. انتياس 'Avxiας and انتياس 'Avtiπxς (cf. F. PREISIGKE, *Namenbuch*, col. 29, 36). For the name سسنة see remarks on n° 58<sub>5</sub> (vol. I, p. 179).

3. Nawâye is a little village in the Hermopolite nome, NNW of al-Usmûnain, between this town and Ibšâde. It corresponds to the modern Nawâi (نواي) belonging to-day to the Mudîriya of Asyût (cf. *Dictionnaire des villes, villages, hameaux, etc. de l'Égypte*, p. 131), but numbered by IBN AL-ĠÎ'ÂN, (*Tuhfa*, p. 183<sub>24</sub>), the *État des provinces et des villages de l'Égypte* in S. DE SACY, *Relation de l'Égypte*, p. 697 (n° 101) and IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsiṭat 'iqd al-Amṣâr*, V, p. 22, among the villages of the district of al-Usmûnain.

According to these authorities, the form نواي is the exact rendering of the Coptic νεοϥοι (W. E. CRUM, *CMBM*, n° 1041<sub>1</sub> [p. 433], 1059<sup>v</sup> [p. 440], νεοϥ in n° 1059<sub>1</sub> [p. 439]) or ηοϥοι (*CPR* II, n° 242<sub>42</sub> [p. 187 f.] and E. AMÉLINEAU, *La Géographie de l'Égypte*, p. 286 f.). But the form نوايه recurs dotted in PER. Inv. Ar. Pap. 102<sub>2-4</sub> and — without dots — possibly in P. Cair. B.É. n° 125<sub>1</sub>, 136<sub>5</sub> (cf. A. GROHMANN, *Probleme der arabischen Papyrusforschung*, I, p. 387). For Lower-Usmûn as a separate *kûra* see ibid. p. 386 f.

5. Hôr Qolte (Coptic ϩωρ G. PARTHEY, *Aegyptische Personennamen*, p. 42 and ϩολωε cf. vol. I, p. 216) is one of the double-names commonly used among the Copts (cf. the monography by M. LAMBERTZ, *Zur Doppelnamigkeit in Ägypten*, Wien 1911, p. 7ff. and G. HEUSER, *Die Personennamen der Kopten*, I, p. 123 f.). There are two possibilities of reading the name هام as J. V. KARABACEK has pointed out in his remarks on *BAU* n° 12 (*WZKM* XI [1897], p. 17); we have the choice between هقام (Πxαy. F. PREISIGKE, *Namenbuch*, col. 329) and هفام (Pifâm=Phoibammon φiβaμwπ, W. E. CRUM, *CMRL*, n° 116 [p. 64] هفام اصطفن occurring dotted in PSR 1673 (يوحنا ابن هفام = ἰωῆc πωηρι φiβaμwπ), but I prefer the former as the more common. For هليستوس see vol. I, p. 150.



6. As to the different Arabic forms of the name George see ABÛ ŠÂLIḤ, *The Churches and Monasteries of Egypt* ed. B. T. A. EVETTS, p. 122 note 1, for قزمان vol. I, p. 179. The expression دلالة, meaning "vente publique, mise (enchère)" according to R. DOZY, *Supplément*, I, p. 456, points to the fact that the lease of State-lands (قبالة الاراضى) was effected at public auctions under the presidency of the finance-director of Egypt (متولى خراج مصر) in the Mosque of 'Amr in al-Fustât. Here the territory was called out section by section (or country by country) and knocked down to the highest bidder for a period of four years (cf. AL-MAQRÎZÎ, *Hitat*, I, p. 82<sub>ff.</sub>). The same expression is used in P. Berol. 15095<sub>5</sub>: ] عن خراج مقاطعته بدلالة هـر ]

7. I have failed to identify Abû Aḥmad al-Ḥasan b. Muḥammad with any of the officials hitherto known. He must have been connected with the administration of finance or of the large domains of the State; but he was not finance-director of Egypt, as one might have expected from this context, for this office was held by Muḥammad b. al-Ḥusain b. 'Abd al-Wahhâb el-Mâdarâ'i (cf. F. WÜSTENFELD, *Statthalter*, IV, p. 19; AL-KINDÎ, *Kitâb al-Wulât*, p. 279; IBN TAĠRÎBIRDÎ, *an-Nuġûm az-Zâhira* II [Cairo, 1932], p. 206<sub>12 f.</sub>) during the period in which this document was drafted. For the *kûra* al-Ušmûnain see A. GROHMANN, *Probleme der arabischen Papyrusforschung*, I, p. 386 ff.

9. For this phrase cf. remarks on n° 81<sub>5 f.</sub>, 83<sub>7</sub>, (p. 47, 54).

11. The expression ولا باءه قبله is perhaps to be interpreted as meaning that the family of Antanâs possessed the land referred to in this confirmation as a kind of hereditary holding or fee-farm and that the letting out of it for four years was more or less a formality in agreement with the usages for the lease of State-lands to acknowledge the title of the State.

15. The word عمارة not only designates here the repair of dikes, the closing of the mouth of waterdrains and the digging of canals (cf. عمارة جسورها وسد تراعها وحفر خالجها in AL-MAQRÎZÎ, *Hitat*, I, p. 82<sub>8f.</sub>) but also the amelioration of the soil and the labour required thereto. The word is also to be found in the same sense in P. Cair. B.É. n° 162<sub>10</sub>, P. Mil. Arab. 37<sub>4</sub> and P. Ryl. Arab. XI n° 16<sub>1</sub>.

21-24. From the analogy of other documents we may infer that the lost passage of the text contained a clause warranting to the lessor a claim for indemnification in case of eviction. The expression او مؤنة او كلفة (l. 22)



recalls the parallel Coptic phrase  $\epsilon\tau\omega\eta\omega\ \eta\alpha\tau\epsilon\mu\beta\omicron\lambda\eta\ \eta\alpha\tau\pi\iota\eta\alpha\ \eta\eta\iota\varsigma\iota\ \varsigma\omicron\lambda\omicron\varsigma\ \eta\tau\epsilon\ \epsilon\lambda\omicron\upsilon\varsigma\iota\alpha\ \eta\alpha\rho\alpha\ \tau\epsilon\iota\ \bar{\epsilon}$  "exempt of the  $\epsilon\mu\beta\omicron\lambda\eta$  of my penalty or molestation on the part of the authorities beyond these two (solidi)" occurring in the lease *CPR* II, n° 129<sub>4,5</sub> (p. 113). For the supplement to line 24 see vol. I, n° 39<sub>6</sub> (p. 74).

26. The completion of this passage has been given on the analogy of vol. I, n° 41<sub>14f.</sub> (p. 88), P. Berol. 7515<sub>15f.</sub> بعد ان قرى عليه فعرفه وأقر بفهمه and P. Berol. 15052<sub>10</sub> بعد ان قرى عليهم فعرفوه وأقرتوا وبمعرفته ما فيه من أوله الى اخره بمعرفته وفهمه .

On verso :

- ١ [بـ]سـ[م] اللـ[ه] [اـ]لـ[ر]حـ[م]ن الرحيم
- ٢ شهد الشهود المسمون [في] هذا الكتاب على اقرار [ر] انتناس بن سسنة بن انتناس الساكن القرية المعـ[روفـ]ة
- ٣ بنوابة من قرى أسفل أشمون [أنـ]ه حضر عندهم وأ[شـ]هددهـ[م] عـ[لـ]ى نـ[فسـ]ه في صحة من عقله وبدنه وجواز
- ٤ امره ان سلائخ اراضى الـ[ا]مـ[ا]ك المعروفة بهور قلته والمنسوبة الى بquam بن هليستوس مما كان
- ٥ باسم جرجه قزمان بدلالة [نـ]وابة مـ[ا] كان تقبل به مزاحم بن اسحق بن [م]حمد بن أحمد عامل أبي أحمد الحسن
- ٦ بن محـ[م]د على أعـ[م]ال الخرا[ج] و[الضـ]يـ[ع] و[البحرى] قراهما بكور الأشمونين لأربع سنين متواليات
- ٧ أولهن سنة اثني عشر [ر]ة وثلاثية وأخرتهن سنة خمس عشرة وثلاثية بعشرين دينارا عيونا

1. Only the upper portion of 𐩨 is visible. — 2. Vestiges of the Wâw and Fâ in المعروفة have survived.



- ٨ ذهباً مثاقيل معسولة بنـ[قد بيت] الـ[م]ال ووزنه سـ[وى] ما يجب فيه  
[م]ن الاجرة والا . . . . . فانهما
- ٩ خارجان عن هذه الـ[لمة] بحساب خمسة دنائير لكل سنة ان ذلك  
ملكاً له ولا باءه قبله وانه
- ١٠ [قبـ]الـ[لمة] مـ[ز]ا[حـ]م [بـ]ن [سـ]حق وذلك اليه ان [يسلم اليه ذلك  
فسـ]لـ[م] مـ[ز]ا[حـ]م بن اسحق الى انتناس بن سسنة
- ١١ [بـ]ن انتناس النوائى اليه ذلك واقر انتناس [بـ]ن سسنة بن انتناس النوائى  
أنه تسلم من مزاحم
- ١٢ بن اسحق سلائخ اراضى الاملاك المذكورة فى هذا الكتاب وحازها  
لنفسه وزرعها
- ١٣ واسجل من شا وزرع [مـ]ن احب والزم نفسه عمارة ذلك والتام بها  
على الشرائط الثابتة
- ١٤ فى ديوان الخراج [دون] مزاحم بن اسحق ولد[ف]ع انتناس بن سسنة  
بن انتناس النوائى جميع خراج ذلك
- ١٥ عما يجب لحق بيت المال دون حق لـ[م]ا من خراج سلائخ اراضى  
الـ[م]لاك المذكورة فى هذا
- ١٦ [الـ]كـ[تاب] [لسنتين متواليتين اولهن سنة اربع عشرة وثـ[لثمـ]ا[نة]
- ١٧ [واخرتهن سنة خمس عشرة] وثـ[لثمـ]ا[نة] عـ[لى] الـ[شرائط] الثابتة  
فى ديوان الخراج بـ[المال]

8. The word following الاجرة in unfortunately much damaged, only والا and ال are pretty certain, ± 3 letters being almost completely destroyed in the middle of the word.—13. Only the right half of the 'Ain in وزرع has survived.—14. Vestiges of the Dâl and Nûn in دون seem to be preserved. — 15. The mutilated word following دون begins with an upstroke, the middle letter is no longer clearly distinguishable but may be . . . After it comes an upstroke; perhaps we should supply . . .



- ١٨ [ . . . ١ . على ان يؤدى مال [الخراج]
- ١٩ [ عليه [هـ] وواجب عليه
- ادائها معما يجب
- ٢٠ [ ان من الرسم فى ذلك دون
- مراحم بن اسحق
- ٢١ [ لا يدا [فعه ولا يحتج فيه بحجة بوجه
- من الوجوه ولا سبب
- ٢٢ [ من الاسباب
- الوجوه والاسباب
- ٢٣ [ كلها
- الكتاب . . . .
- ٢٤ [ من قبل احد من السلاطين او اصحاب
- الخراج او . . . ]
- ٢٥ [ من الوجوه والاسـ باب كلها فعلى انتناس بن سسنة
- بن انتناس النوائى
- ٢٦ [ من خالص ماله واوفره واخصره وضه ] ان له جميع ذلك
- ضـ [هـ] انا لا [ز] ما له فى ذمة [هـ] . [

18. The complement الخراج at the end of the line is only a suggestion, but in any case the remaining portion of the curve of the final letter would suit a ج . Before على the remains of  $\pm 3$  letters have been preserved the first of which is an upstroke.—

19. The gap may be filled عليه [هـ] or عليه [هـ] the break cuts through the down stroke of the medial Hâ. — 21. The remains of three letters at the beginning of the line could suit the reconstruction يدا [فعه] . — 23. It is uncertain how many letters are missing at the end of the line. — 24. What remains of the conclusion of the line appears to belong to عم [الهـ] or to كنـ [ايهم] . — 26. Only an upright stroke remains of the letter following . . . ذبـ [هـ] .



1. [In] the nam[e] of Go[d], the [Co]mpassiona[te, the Mercif]ul.
2. The witnesses named [in] this deed have testified to the acknowledgmen[t] by Antanâs b. Sisinna b. Antanâs, residing in the village kn[ow]n
3. as Nawâye, one of the villages of Lower-Ašmûn, [that] he had come into their presence and had ca[lled them t]o witness as to his [responsibility], he being in a state of sound mind and body and capable of transacting
4. his business; that the fallow lands of the lan[d]ed property known as Hôr Qolte and (originally) named in reference to Bqâm b. Helistûs, belonging to that which passed
5. under the name of Ġirġe Quzmân at the auction of [Na]wâye, (and) which Muzâhim b. Ishâq b. [Mu]hammad b. Aḥmad, the finance - administrator of Abû Aḥmad al-Ḥasan
6. b. Muḥa[mma]d, entrusted with the admi[nis]tration of the taxe[s] [and] do[ma]ins and..... in the districts of al-Ušmûnain, had taken on lease for four successive years
7. reckoning from the year three hundred and twe[l]ve and ending with the year three hundred and fifteen, for twenty dînârs, *mitqâlî*
8. gold-coins, correctly counted out according to the stand[ard] and weight [of the Treas]ury apart [fr]om what has been agreed upon as the rent and the ..... for they are
9. free from this burden reckoning at five dînârs yearly, seeing that this (was) his possession and that of his ancestors before him, and that it is
10. [a ten]an[cy of Mu]zâ[h]im [be]n I[s]hâq, it really belonging to him, that [he handed it over to him. Thus] Mu[z]âhim b. Ishâq has handed this over to Antanâs b. Sisinna
11. [b]en Antanâs, originating from Nawâye, and Antanâs [b.] Sisinna b. Antanâs, originating from Nawâye, has acknowledged, that he has taken over from Muzâhim
12. b. Ishâq the fallow lands of the landed property mentioned in this deed, and he has taken it into his own possession for cultivation,
13. so that whoever wills may register (it), and [whoever] desires may cultivate (it), and he has bound himself to the amelioration thereof



and to carry through (all matters) concerned therewith according to the conditions established

14. in the tax-office, [in the presence of] Muzâhim b. Ishâq; and Antanâs b. Sisinna b. Antanâs, originating from Nawâye, is to p[a]y the whole of the land-tax thereof

15. from what is obligatory as Treasury dues beyond the [water] cess of the land-tax for the fallow lands mentioned in this

16. [d]ee[d] ] for two successive years reckoning from the year t[hree] hu[ndred] and fourteen

17. [and ending with the year] three [hun]dre[d] and [fifteen accor]-d[ing] to the [condi]tions established in the tax-office in the mon[ey]

18. [ ] ... that he may pay the money [for the land-tax]

19. [ ] incumbent thereon and whose payment is obligatory upon him together with that which is agreed upon

20. [ ] ... of the impost thereof (?) in the presence of Muzâhim b. Ishâq

21. [ ] he will not de]lay the payment thereof nor will he bring forward any pretext in respect thereto for any cause or reason

22. [whatever ... ] ... nor aridity nor inundation nor from [all] causes and reasons

23. [whatever ] of the years mentioned as the date in this deed.....

24. [ ] from] one of the governors or finance-directors or .....

25. [ ] for whatever cause or] reason there may be then (it falls) upon Antanâs b. Sisinna b. Antanâs, originating from Nawâye,

26. [..... out of his own means whether this be abundant or meagre and he gua]ranteed all this to him as a guarantee binding upon him in respect to his obligation. [ ]

22. Cf. AL-MAQRÎZÎ, *Hitat*, I, p. 82 وكانت البلاد يتقبلها متقبلوها بالاربع سنين ; لأجل الظمأ والاستبحار وغير ذلك it is, therefore, remarkable, that damages caused by both phenomena should not be accepted as an exemption on



the part of the lessee<sup>(1)</sup>, though dryness (ظماً) of the soil is mentioned in a list of farmers, PER Inv. Ar. Pap. 6007<sub>16</sub>:

15 هميسه بلتوس ε β

16 ظماً من β ς

as also the uncultivated land (متعطلة) is recorded in tax accounts (P. Mil. arab. n° 53<sub>9</sub>). Such land has been exempted from the land-tax according to PERF n° 621 the minute of which runs as follows:

فدان بدير

1

λ

μ

2 [.....] أرض معطلة لم تكن في الخراج

3 [.....] [نشف] ماءها وتنتف حلفاءها وهي

4 [.....] فدان ، في أرض فريسي

1.

faddân(s) for dînâr(s)

2. uncultivated land, which is not taxable

40

30

3. the water thereof being [exsiccated] and the reeds removed, viz.

4. [ ... faddân] 10 in the district of Farîsî.

(Cf. *Probleme der arabischen Papyrusforschung*, II, p. 143).

## 88

(Pl. VII)

Ta'rîh n° 2166a. 261 A.H. (16th October, 874 to 6th October, 875 A.D.).

Brown, tolerably fine papyrus. 11 × 16.5 cm. On recto four lines are written parallel to the fibres in black ink, in clear, neat characters; diacritical points are occasionally added, Sîn being provided with a slanting line (cf. vol. I, n° 38). Verso blank. The side margins remain on the right, left and bottom. There is a large blank space above the text. The papyrus has been folded at right-angles to the lines the widths of the successive folds being: 1.2 + 1.1 + 1.3 + 1.5 + 1.6 + 1.6 + 1.8 + 1.7 + 0.3 cm.

1. Greek leases prove that in such a case an allowance of the rent was made by the lessor. Cf. S. WASZYŃSKI, *Die Bodenpacht*, p. 131-134.



Place of discovery unknown.

Complete and in good condition.

Judging from the style, the omission of the *Basmala*, and some other peculiarities, the present text is obviously not to be regarded as the original document—which unfortunately is lost—but only as a statement of the contents thereof, giving more particulars than usual in such minutes (Cf. *CPR* III, I, 1, p. 86). It cannot be seen whether this minute has been added on the back or on recto above the document. But as these minutes were to enable the clerk or bearer of those documents to find readily the required piece without the necessity of unrolling it, the minute had to come outside when the papyrus was folded.

١ هذا سجل لاصطفن بن مرثى بدينر وسدس وثلاثين بماشية بكورتى  
٢ الأشمونين على الا احصا عليه ولا مؤونة ولا كلفة لهذه  
٣ السنة المسماة فى هذا الكتاب وك(تب) فى سنة احدى وستين وماتين  
المنسوبة  
٤ على التاريخ الى سنة اثني وستين وماتن

1. This is the registration-act for Stephen b. .... for one dînâr and a sixth and a third of an eighth of a dînâr in Mâsiya in the two districts (*kûras*)

2. of al-Ušmûnain, that no calculation, burden, or duty should be obligatory upon him for this

3. year mentioned in this act, and it has been written in the year two hundred and sixty one according to the date referring

4. to the year two hundred and sixty two.

1. لاصطفن is dotted thus in the Ms. In Šîn in ماشية the points are placed side by side one over each apex (cf. *CPR* III, I, 1, p. 70). — 2. The following words are provided with diacritical points: كلفه and مؤونه , عليه . — 3-4. The only word pointed is السنة . Instead of وكتب فى the scribe has written وكفى , connecting Kâf immediately with Fâ and omitting the two strokes of Tâ and Bâ. This ligature is not unusual in Arabic papyri, e. g. P. Cair. B. É. Inv. n° 165<sub>4</sub>, PERF n° 710<sub>10</sub> (وكفى) , 978<sub>3</sub> (MPER II/III [1887], p. 161), PER Inv. Ar. Pap. 634<sub>9</sub> (وكتبى) , 976<sub>6</sub> (وكفى) , 887<sub>2,5</sub> (وكفى) .



1. For the form اصطفن cf. remarks on n° 73, (p. 9); the patronymic is obscure. ماشية is an unknown locality.

2. It is noticeable that the double-*kûra* of al-Ušmûnain is mentioned in Arabic papyri about the year 250 of the Hiġra (cf. A. GROHMANN, *Probleme der arabischen Papyrusforschung*, I, p. 387). The expression احصا, occurring several times in connection with مرج in P. Berol. 15099 l. 8/9 واجبت المرج رتوعا بلا احصا عليك; 5, 13 بلا احصا (1) قبالة بلا مساحة ومرج might suggest that the lost contract, which had been attached to the present piece, also dealt with a lease of meadow-ground.

3. The transfer of the year 261 to the following year may be connected with the calculation of the date according to the solar era (see above p. 57). D. S. MARGOLIOUTH, *P. Ryl. Arab.*, p. 22, has proved that a year has been omitted occasionally to rectify errors arising from the difference between the lunar and solar calendar. The same formula recurs in P. Berol. 9067<sub>sf</sub>: لخراج سنة ثلث وخمسين وماتين المنسوبة الى التاريخ الى سنة أربع . Similar formulae are to be found in PERF n° 836<sub>3/4</sub>: . PERF n° 793<sub>sf</sub>: , لخراج سنة ثلث وسبعين وماتين المنسوبة الى (4) اربع وسبعين وماتين and PSR n° 181<sub>6</sub>: . لخراج سنة ثمان وستين وماتى المنسوبة الى سنة تسع وستين وماتى .

(1) The formula قبالة بلا مساحة corresponds to the Greek formula μεδεμιάς γεωμετρίας γενομένης (cf. S. WASZYŃSKI, *Die Bodenpacht*, p. 75) in which the lessee resigns the right of making a claim, should the leased property turn out to be smaller than was stated in the agreement. On the other hand he is protected against the lessor's claim for damages should the area of arable land be reduced through the flooding of the Nile.



89

92 X

Art. 1. The lease of dwelling houses, shops and other objects

1. The lease of dwelling houses, shops and other objects is a contract by which the lessor transfers to the lessee the use and enjoyment of a thing for a certain period of time, the lessee paying to the lessor a certain sum of money, called the rent.

b

2. The lease of dwelling houses, shops and other objects is a contract by which the lessor transfers to the lessee the use and enjoyment of a thing for a certain period of time, the lessee paying to the lessor a certain sum of money, called the rent.

### Lease of Dwellinghouses, Shops

### and other Objects

Place of delivery of the thing

The lease of dwelling houses, shops and other objects is a contract by which the lessor transfers to the lessee the use and enjoyment of a thing for a certain period of time, the lessee paying to the lessor a certain sum of money, called the rent.

1

### Lease of dwelling houses

1. The lease of dwelling houses is a contract by which the lessor transfers to the lessee the use and enjoyment of a thing for a certain period of time, the lessee paying to the lessor a certain sum of money, called the rent.

2. The lease of dwelling houses is a contract by which the lessor transfers to the lessee the use and enjoyment of a thing for a certain period of time, the lessee paying to the lessor a certain sum of money, called the rent.

3. The lease of dwelling houses is a contract by which the lessor transfers to the lessee the use and enjoyment of a thing for a certain period of time, the lessee paying to the lessor a certain sum of money, called the rent.

4. The lease of dwelling houses is a contract by which the lessor transfers to the lessee the use and enjoyment of a thing for a certain period of time, the lessee paying to the lessor a certain sum of money, called the rent.







## 89

(Pl. X)

Inv. n° 87. Rabî' II, 209 A.H. (August, 824 A.D.).

Light-brown, fine papyrus.  $13.7 \times 19.6$  cm. The text runs in black ink across the horizontal fibres parallel to the *colesis* which is visible at a distance of 5.5 cm. from the lower margin, the main part of the document (ll. 1-7) being written by the somewhat clumsy hand of the brother of the lessor (A) the following three lines by the hands of three different witnesses (B-D). Diacritical points are but sparingly added. The leaf has been folded parallel to the lines, the widths of the successive folds being from bottom to top:  $1.2 + 1.8 + 1.9 + 2 + 1.9 + 1.9 + 2 + 0.4$  cm.

Place of discovery unknown.

The heading of the document is lost; the extant portion is in tolerably good condition, but the upper layer of the horizontal fibres of the papyrus has detached itself in several places. The side margins remain on the right, left and at the bottom.

- ١ اَك — [ اخيه اسحق بن حماد في حارة  
٢ العباس بن عون وهو الع — ] [ ال ] اذى كانت حميقة تسكنه في  
٣ السنة الماضية اكرها سنة [ ثذ ] ا [ عشرة شذ ] هـ [ — ] برا  
٤ بدینر وشدس واول سنته اول يوم مسرى من شهور العجم

1. The top of the Alif in حارة is lost. Ms. اخيه. — 2. The letter following the article after وهو is not certain, 'Ain, Fâ, or Qâf may come under consideration; after this a *hasta* is visible, the following characters being damaged through the upper layer of the horizontal fibres of the papyrus having detached itself to the extent of 1 cm. Only a portion of Dâl and of the reversed final Yâ is preserved of الذى. The reading of the name حميقة is due to AHMAD BEY AL-'AWÂMRÎ. — 3. The diacritical points of Yâ in الماضية are in the form of a small slanting dash. The medial Hâ of اكرها is very faint, سنه is dotted thus in the Ms. The letters ثذ are completely destroyed, of the 'Ain and Râ of عشرة only small traces are visible. — 4. سنه is partially mutilated.



- ٥ من سنة تسع وماتين وقد وصل الى محمد بن حماد من كرا هذه السنة  
 ٦ دينر قائم شهد على ذاك  
 ٧ احمد بن يعقوب وكتفى ر[بي-]ع الاخر من سنة ٩٠  
 ٨ وشهد الحسين بن رياح على اقرار محمد بن حماد بما في هذا الكتاب  
 < و > كتب شهادته في ربيع الاخر سنة تسع وماتين  
 ٩ وعبد الله بن حماد العريني وكتب شهادته بيده . . .  
 ١٠ وسلم بن مسافر وكتب شهادته على ما في هذا الكتاب

1. has let on [lease .....] his brother Ishâq b. Hammâd in the quarter

2. of al-'Abbâs b. 'Aun, the ... [.....] in [wh]ich Hambaqa was dwelling during

3. the past year ; he has let it on lease for one year (consisting of) t[we]lve [mo]nths

4. for one dînâr and a sixth (of a dînâr), his year beginning with the first of Mesore of the months of the non-Arabs

5. of the year two hundred and nine. And there has come to (the hands of) Muḥammad b. Hammâd from the lease of this year

6. one dînâr of prescribed weight. (The following witnesses) have testified to it:

7. Aḥmad b. Ya'qûb, who has written (it) in Ra[bî]' II of the year 209.

5. The Nûn of سنة and السنة is pointed in the archetype. — 7. Ms. نعمور but the dot probably belongs to the Nûn of بن. The ligature كسى is very common in this period (cf. n° 88<sub>3</sub>). Ms. سنة. — 8. The last portion of the line is considerably faded. ر is omitted by the scribe before كتب. — 9. Also here the last part of the line is scarcely visible at all. I have failed to decipher the word after بيده, it seems to begin with لا. The nisba after حماد is clearly العري not المرسي. — 10. The first name is not distinct, it seems to begin with four apices, the first representing perhaps initial-Mîm, but probably the scribe wrote this erroneously for س.



8. And al-Ḥusain b. Riyâḥ is witness to the acknowledgment by Muḥammad b. Ḥammâd of what is herein, (and) he has written his testimony in Rabî' II of the year two hundred and nine;

9. and 'Abdallâḥ b. Ḥammâd, originating from al-'Arîn, and he has written his testimony with his (own) hand .....

10. and Muslim (?) b. Musâfir, and he has written his testimony to the tenor of this deed.

4. The first Mesore of the year 209 A.H. corresponds to the twenty first of December, 824 A.D. or, according to the Muhammadan era to Wednesday the 25th of Ša'bân, 209 A.H.; for شهر القبط synonym to شهر العجم see vol. I, p. 185 and cf. AL-MAQRÎZÎ, *Hitat*, I, p. 58<sub>15</sub> (بؤنة من اشهر العجم). This expression occurs very frequently in Arabic papyri, e.g. n° 96<sub>5/6</sub>, P. Cair. B. É. 323<sub>2/3</sub>, P. Ryl. Arab. x n° 10<sub>4</sub> (p. 116); BAU n° 4<sub>6f.</sub>; PERF n° 630<sub>7</sub> (كيكه من شهر العجم), 749<sub>7</sub> (بونه من اشهر العجم), 698<sub>13</sub> (اتير من اشهر العجم), PER Inv. Ar. Pap. 631<sub>6</sub> (امشير من شهر العجم), 637<sub>2</sub> ([اب]يب من شهر العجم), 11046<sub>10,15</sub> (بشانس من اشهر العجم). Cf. YÂQÛT, *Mu'ğam* IV, p. 863.

6. For the *dînâr qâ'im* cf. H. SAUVAIRE, *Matériaux pour servir à l'histoire de la numismatique et la métrologie musulmans*, JA VII sér. tom. XVIII (1881), p. 511 f. ("du poids voulu"). The دينار قائم is also mentioned in PERF n° 617<sub>3</sub>, 630<sub>5</sub>, 646 C<sub>7</sub>, D <sup>3</sup>/<sub>4</sub>, 700<sub>6</sub>, 770<sub>3</sub>, PER Inv. Ar. Pap. 8646.

7. For the substitution of the Greek numeral for the Arabic date cf. the remarks in vol. I, p. 81 (n° 39<sub>19</sub>).

8. Besides رِيَّاح also رَبَّاح is possible according to AD-DAHABÎ, *Muštābih*, p. 212.

9. The *nisba* العريني refers to the village of العرين القبلي in the district of al-Ušmûnain mentioned in IBN AL-ĞÎ'ÂN, *Tuhfa*, p. 176<sub>11f.</sub> and S. DE SACY, *Relation de l'Égypte, par Abd-Allatif*, p. 693, n° 24.

10. For the different vocalization of the personal name سلم (سَلَم, سَلَم) which may be read besides مسلم see vol. I, p. 143.



## 90

## (Pl. XI)

Inv. n° 180+120. Rabī II, 274 A.H. (25th August to 23rd September, 887 A.D.).

Yellowish brown, strong papyrus, two fragments. Inv. n° 180: 13.8×33.1 cm., Inv. n° 120: 12.7×32 cm. The text of the document is written in black ink across the horizontal fibres by eight different hands. Hand A wrote the main part of the contract of which only the last three lines are preserved (l. 1-3), the last portion of line 3 and the following lines were written by the hands of six witnesses respectively: B l. 3-4, C l. 5, D l. 6, E ll. 7-8, F l. 9, G ll. 10-11, H ll. 12-13. Diacritical points are almost entirely lacking, but Sîn is contrasted with Šîn by a slanting dash (cf. vol. I, p. 67). The leaf was formerly folded from bottom to top parallel to the lines, but only the last seven folds are recognizable, their widths measuring 1.1+2+2+2+3.1+3.4+1.6 cm.

Place of discovery unknown, but perhaps al-Ušmûnain.

In a bad state of preservation, considerable parts of some lines being more or less lost.











1. [ ].. the [dwe]lling house to Yahyâ[b]en Hamdân ....[ ]....
2. to build [on it] and to dwell in it. There have testified t[o the  
ack]nowledgment by 'Îsâ b. Aḥmad, the porter, respecting all that  
(is contained) in th[is c]ontr[act] after it had been read to him and he  
had taken cognizance of what (is contained) herei[n], [and this]
3. he being in a state of[soun]d mind and body and capable of trans-  
acting his [business], in the month of Rabî' II of the year [two hundred  
and seven]ty four. There has testified to it Ishâq b. Muḥammad alike to  
the acknowledgment
4. by 'Îsâ b. Aḥmad, the porte[r, respecting all] that (is contained)  
i[n] this contract of lease, and he has written his testimony in his (own)  
handwriting in Ġumâ[dâ] II of the year two hundred and [sev]enty four;
5. and Aḥmad b. 'Îsa, and he has written his testimony in Ġumâdâ II  
of the year two hundred and seventy four.
6. Witness is Ibrahîm b. 'Alî b. al-Ḥasan, and he has written his  
testimony in Ġumâdâ II of the year two hundred and seventy four.
7. Witness in Mu[ḥa]mmad b. Mârid, the Muezzin, t[o] the ack[now]-  
ledgment by 'Îsâ b. Aḥmad, the porter, respecting all that (is contained)  
in this contract,
8. [and he has written his testimony in Ġum]âd[â] II o[f] the ye[ar]  
t[w]o hundred and sev[en]ty [fou]r.
9. Witness is [Mu]ḥammad b. Bukair b. 'Alhâ (?) to [the acknowledg-  
ment by 'Îsâ b. A]ḥmad, the porter, respecting all that (is contained) in  
this contract, and he has written [his] testimo[ny] in Ġumâdâ II of the  
year two hundred and seventy four.
10. Witness is Ibrahîm b. Ya'qûb b. Ishâq b. I[sma]ʿîl to the  
acknowledgment by 'Îsâ b. Aḥ[mad, the] por[t]er, respecting all [that] (is  
contained) in this contract of lease in
11. [Ġum]âdâ II of the yea[r] two h[un]dre[d] and seven[ty] f[o]ur.
12. [.....] ..... they both have leased a dwellinghouse belonging  
to her in the domain, known as [Qa]landiyûn, comprising all its limits  
[and] rights and its timbers, boards and wooden doors
13. [ ]..... of the year two hundred and  
seven[ty] four.



2. As to the formula لبناءه وسكنه cf. vol. I, n° 57<sub>12</sub>, 58<sub>8</sub> (p. 169, 175). The calling الجمال is frequently to be met with in Arabic papyri, e.g. PERF n° 678<sub>10</sub>, 772<sub>10</sub> (cf. *MPER* II/III [1887], p. 164); P. Berol. 11957<sub>6</sub>.

4. For the determined composition الكتاب الكرى, occurring also in PER Inv. Ar. Pap. 4593<sub>4</sub>, cf. الذكر الحق in vol. I, n° 48<sub>6</sub>, p. 109, 116, as also الكتاب الصداق ibid. p. 107 (n° 46<sub>2/3</sub>). The month of Ġumâdâ II of the year 274 A.H. began on 23<sup>rd</sup> October, 887 A.D. and ended with 21<sup>st</sup> November of the same year. For the form ماتي here and in line 6, 9, n° 82<sub>9</sub>, 124<sub>7</sub>, see vol. I, p. 116. The ligature وكتبشهادته which recurs also in l. 9, is common in Arabic papyri, e.g. PERF n° 755<sub>13</sub>, PER Inv. Ar. Pap. 502<sub>12</sub>, 713<sub>4</sub>, PSR 125<sub>2</sub>, P. Berol. 13002<sub>19f., 23, 27f., 30-35, 37, 39, 43, 45, 47-49, 51f.</sub>.

5. The three slanting strokes at the beginning of the line were placed by the scribe apparently to prevent later additions being made by another hand in the blank space. The writer of P. Wessely Arab. II 10 has placed two parallel slanting lines in the blank space at the beginning of lines 2 and 4 for the same reason.

7. The proper name مارد which is apparently of rare occurrence, is quoted by J.J. HESS, *Beduinennamen aus Zentralarabien*, *SB Akad. Heidelberg* 1912/19, p. 48. For the mention of Muezzins as witnesses see vol. I, p. 137.

9. The two strokes concluding the date as also the single stroke at the end of l. 11 answer the same purpose as indicated in the remarks on l. 5 and in vol. I, p. 82. To the instances quoted there may now be added PER Inv. Ar. Pap. 8006<sub>2, 4</sub>, W.E. CRUM, *CMBM*, n° 1128 (p. 477), *P. Lond.* IV n° 1339<sub>21</sub> (p. 11), 1351<sub>13</sub> (p. 26), 1360<sub>12</sub> (p. 36), 1363<sub>12</sub> (p. 39), 1379<sub>12</sub> (p. 52). The fact that these signs were already used, apparently for the same reason, in Coptic and Greek texts, suggests that this practice introduced by Egyptian clerkship continued in the Arab period, as is the case with other usages of the chancelleries of Byzantine Egypt; cf. *CPR* III, I, 1, p. 77, 87.

12. The domain of Qalandiyûn, mentioned also in P. Cair. B.É. n° 162<sub>8, 14f.</sub>, PER Inv. Ar. Pap. 2132<sub>1</sub> (fully dotted), P. Wessely II Arab. 13<sub>9</sub>, corresponds probably to the district of القلنديون in ABÛ ŠÂLIḤ, *Churches and Monasteries of Egypt*, p. ١١٦ (fol 92 a), near Anṣinâ (Antinoe) in the district of al-Uṣmûnain. It may be identical with قلندون occurring in P. Cair. B.É. n° 100<sub>3</sub>, *P. Ryl. Arab.* VIII n° 12<sub>2</sub> and as القلندون in IBN AL-ĠĪʿÂN,



*Tuhfa*, p. 176<sub>15</sub>, IBN DUQMÂQ, *Kitâb al-Intisâr li-wâsitat 'iqd al-Amṣâr*, V, p. 17<sub>4f.</sub>, S. DE SACY, *Relation de l'Égypte, par Abd-Allatif*, p. 694 (n° 26) also numbered among the villages of al-Uṣmûnain. The position given by Abû Ṣâlih for القانديون would suit very well the modern village of Qalandûl to the west of Antinoe, belonging now to the Mudîriya of Asyût (District of Taftîṣ ar-Rôḍa) according to the *Dictionnaire des villes, villages, hameaux etc. de l'Égypte*, p. 113 (cf. K. BAEDER, *Ägypten und der Sûdân*, 8th edition [Leipzig, 1928], p. 228; G. MASPERO, *Notes au jour le jour IV PSBA XIII* [1891], p. 521; F.L. NORDEN, *Beschreibung seiner Reise durch Ägypten und Nubien* übers. v. J.F.E. STEFFENS [Breslau, 1779], p. 259 Garanduul). The remarks given by S. DE SACY on occasion of editing the *État des provinces et de villages de l'Égypte*, *op. cit.*, p. 589 ("il règne une extrême différence entre tous ces manuscrits sur la manière d'écrire un grand nombre de noms propres de lieux") confirm the opinion that the different rendering of this locality in the various sources is no serious obstacle to the equation of the respective names. For the formula at the end of the line cf. vol. I, n° 60<sub>7</sub>, 62<sub>8</sub>, 72<sub>7</sub>.

## 91

(Pl. VII)

Ta'rih n° 1741 d. II/III Century of the Hîgra (IXth Century A. D.).

For description see vol. I, n° 53 (p. 141).

(The upper lines lost)

1 لفاطمة ابنت محمد بن عيسى بن اسحق القبلى مـ [منزل فلان بن ا] حمد الدباغ  
والبحرى الشارع ]

2 لفاطمة ابنت محمد بن عيسى فى الركن الغربى من [هـ] ذ[ه] الدار والشرقى  
منظر[سرة فلان بن فلان

3 والغربى طريق المسارة اكرت ملك السودا منزل من هذه الدار]

4 ومن ذلك نصف منزل فى الوجه القبلى من حمام نيلى حده القبلى ]

1. Sîn of اسحق is provided with a slanting dash. الشارع is dotted in the Ms. —

2. Of هذه nothing but the bottoms of Hâ and Dâl are visible. Ms. السرق. The beginning of Râ in منظره is preserved. — 3. منزل: The form required grammatically is منزلا. —

4. Several parts of the line are faint in the original; نصف was added later above the line probably by the same clerk. There is a blank space after القبلى in the archetype. It may, therefore, be suggested, that the scribe discontinued drafting the document.



1. Belonging to Fâtima, daughter of Muḥammad b. 'Îsâ b. Ishâq, the southern (boundary is formed by) the dw[elling]house of So and So, son of A]ḥmad, the tanner; and the northern is (formed by) the street [.....

2. belonging to Fâtima, daughter of Muḥammad b. 'Îsâ, in the western corner of [th]i[s] house; and the eastern is (formed by) the *manza*[ra of So and So, son of So and So,]

3. and the western is (formed by) the main thoroughfare. Malak, the black, has hired a dwelling (house) appertaining to this house [.....

4. and thereto appertains the half of a dwelling (house) lying in the southern part of Nîle's baths, the southern boundary thereof [.....

1. Tanners are mentioned in vol. I, n° 48<sub>29,36</sub> (p. 111), 56<sub>4, 7, 14-16, 36, 39</sub> (p. 161-63) und PER Inv. Ar. Pap. 8458<sup>1</sup>.

2. The exact meaning of منظره intended here is not quite clear. According to E.W. LANE, *An Arabic-English Lexicon*, p. 2813 and R. Dozy, *Supplément aux dictionnaires Arabes*, II, p. 687 we have the choice between 'turret, belvedere, or any elevated building', and that part of the house, which E. W. LANE, *An Account of the Manners and Customs of the Modern Egyptians* I (London, 1836), p. 11 ff. has described exhaustively.

3. For the feminine proper name ملك cf. AZ-ZURKULÎ, *al-A'lâm*, III, p. 1068.

4. The name نيله, occurring also in PER Inv. Ar. Pap. 3022<sub>12</sub>, Coptic ΝΙΛΓ (W. E. CRUM, *CMBM*, n° 1046<sub>1</sub> [p. 435]) is short for Νεῖλος, Νῖλος (F. PREISIGKE, *Namenbuch*, col. 227, 235), ΝΙΛΟC (G. HEUSER, *Die Personennamen der Kopten*, I, p. 82); cf. ابنيله and ابنيه vol. I, p. 151 f.











## 92

(Pl. X)

## Hire of a shop.

Inv. n° 154<sup>v</sup>.

IIIrd Century of the Hīra (IXth Century A.D.).

Light brown, in several parts darker coloured, strong papyrus. 18.2 × 14.2 cm. On recto 10 lines of a letter are written by a clear, regular hand, pointing to the IIIrd Century of the Hīra, in black ink at right-angles to the horizontal fibres. On verso 6 lines of a deed relating to the lease of a shop are written by an inelegant, stiff irregular hand in black ink in the reverse direction to that on recto parallel to the vertical fibres. Diacritical points are but occasionally added. The papyrus has three folds in height at right-angles to the lines (3.7+5.9+4.6 cm.) and six in width parallel to the lines from bottom to top (2.2+3+3.1+3+3.4+3.3 cm.).

Place of discovery unknown.

The fragment commences at the top of the document and is in good condition. The side-margins remain at top and upon the right side.

## Verso :

- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 هَذَا مَا أَكْتَرَا مُحَمَّدُ بْنُ عَمْرٍو الْقَلْبَا [وَي]
- 3 مِنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْمُؤَذِّنِ أَكْتَرَا
- 4 مِنْهُ الدَّكَانَ الْمُسْتَبِيلَ لِلْمَسْجِدِ
- 5 الْمَعْرُوفِ بِالسَّكَّةِ أَحَدِ حَدُودِ
- 6 هـ [ب] [د] [ك] [ن] [ا] [ل] [م] [ذ] [ك] [و] [ر] [ . . . . ]

2. Of the final Alif of [وَي] only traces are preserved. — 4. المسبل is dotted in the Ms. — 6. Only the upper parts of the letters have survived. The last word of the line is illegible, nothing but remnants of two letters being discernable.



1. In the name of God, the Compassionate, the Merciful.
2. This is what Muḥammad b. 'Amr, originating from Qalamâ, has hired
3. from 'Abdallâh b. al-Ḥasan, the Muezzin: he has hired
4. from him the shop, founded for the mosque,
5. known as as-Sikka. One of the boundaries
6. of this (above) mentioned shop ...

2. The *nisba* القلماوى — the *وى* of which is destroyed — refers to the village of قلما , Coptic κελεμα in the district of Qalyûb mentioned in IBN AL-ĠÎ'ÂN, *Tuhfa*, p. 12<sub>13</sub> and IBN DUQMÂQ, *Kitâb al-Intisâr li-wâsîtat 'iqd al-Amsâr*, V, p. 50<sub>4</sub>; 'ALÎ PAŞA MUBÂRAK, *al-Ḥiṭat at-Taufîqîya* XIV (Cairo, 1305), p. 113<sub>32 ff.</sub>, offering also the *nisba* القلماوى , and E. AMÉLINEAU, *La géographie de l'Égypte*, p. 215 quote this village under the form قلما .

3. The Muezzin 'Abdallâh b. al-Ḥasan, appearing here as the lessor, is presumably the beneficiary of the pious foundation; the rent of the shop is his salary or a part thereof. In the mosque of 'Abdallâh b. 'Umar in the year 188 A.H. shops had been constructed the rent of which had to provide for the salary of the Muezzin and other expenses. Cf. AL-KINDÎ, *Kitâb al-Wulât*, p. 407 ff. But PERF n° 891<sub>5, 9, 12</sub> (حانوت الكنيسة) proves that not only mosques but also Christian churches had shops.

5. The mosque was named مسجد السكة "mosque of the road" or "of the post-house".











## 93

## (Pl. XII)

## Conclusion of a contract of lease.

Inv. n° 147<sup>r</sup>. Ramadân, 251 A.H. (26th September to 26th October, 865 A.D.).

Brown, tolerably fine papyrus. 29×23 cm. On recto there are 16 lines, representing the signatures of the witnesses belonging to the end of a contract of lease, at right-angles to the horizontal fibres, written in black ink by 12 witnesses (A ll. 1-2, B ll. 3-4, C l. 5, D ll. 6-7, E l. 8, F l. 9, G l. 10, H l. 11, I ll. 12-13, J l. 14, K l. 15, L l. 16). The text is almost entirely destitute of diacritical points; Sîn is sometimes provided with a slanting dash. The verso bears 19 lines, forming the end of a contract, written by four hands parallel to the vertical fibres, all in black ink, but the lines 11-19 are in a somewhat darker ink (A ll. 1-10, B ll. 11-14, C ll. 15-17, D ll. 18-19). Diacritical points are used sparingly. The papyrus has been folded parallel to the lines, the widths of the successive folds being from bottom to top : 0.8+2.6+2.7+3+3+3.1+3.2+3.2+3.5+3.2 cm.

Place of discovery unknown.

Tolerably well preserved. The margins remain at the right side and bottom.

١ [ . . . ]  
 ٢ [ في شهر رم [ض] ان سنة احدى وخمسين وماتين شهد الله وكفا بالله شهيدا ]  
 ٣ واحد بن محمد بمعرفته وشهد على مثل ذلك وك [تب] شهادته بخط [ه]  
 ٤ شهد [ . . . . . ] على مثل ذلك وكتب شها [دته] [ . . . . . ] وبخ [ط] ه  
 ٥ وشهد عبد الله [ه] بن [د] صر على مثل ذلك وكتب شهادته بي [ده] [ـ] ف  
 شهر رم [ض] ان [س] [ذ] [ة]  
 ٦ [ ا ] احدى وخمسين وما [تين] (Handmark) شهد عبد الله بن اسحق البزاز  
 على اقرار بقطر الاعرج بجميع

1. Only the lower part of a final Alif and Nûn or Râ are visible. — 2. Of the final Alif of رمضان a small remnant is visible, the Nûn is mutilated. — 4. The traces of about six letters at the end of the line do not admit any positive reading. — 5. Only Nûn in سنة is dotted, Dâd, Alif and Nûn in رمضان are mutilated.



- ٧ ما في هذا الكتاب الكرى وكتب في شهر رمضان سنة احدى وخمسين ومائى (Handmark)
- ٨ وبكـ[ر] بن عطا وكتب شهادته بخطه
- ٩ وعلى بن [فلان بـ] بن عبد الرحيم بمثل ذلك وكتب في شهر رمضان سنة احدى وخمسين ومائى
- ١٠ وابراهيم بن عبد الله بن عيسى وكتب شهادته بخطه [ـ]
- ١١ وعبيد بن علي بن زياد بمعرفه وفهمه وكتب شهادته بخطه
- ١٢ شهد عبد الله بن محمد بن ابي السرى يكما ابا [لـ] سائب على
- ١٣ اقرار بقطر الاعرج بجميع ما في هذا الكتاب [تاد] ب من اوله الى اخـ[ر]ه
- ١٤ وشهد أحمد بن علي بن عبد الرحمن وكتب بخطه (Handmark)
- ١٥ شهد عبد الله بن محمد بن عبد الله بجميع ما في هذا الكتاب
- ١٦ وشهد عيسى بن الوليد على مثل ذلك

1. [ ] ... [ ]
2. [in the month of Rama]d[â]n of the year two hundred and fifty one. [God] knoweth (it) [and God suffices as witness].
3. And Aḥmad b. Muḥammad out of his own knowledge, who is witness to the same, and he [has written] his testimony in [his] (own) handwriting.
4. Witness is [..... to the] same and he has written his testi[mony]..... and in his (own) hand[writing].
5. Witness is 'Abdallâ[h b. Na]ṣr to the same and he has written his testimony with [his] (own) han[d] in the month of Rama[d]ân of the [y]lea[r]
6. [two] hundred and fifty [o]ne (Handmark). Witness is 'Abdallâh b. Ishâq, the linen-merchant, to the acknowledgment by Boqtor, the lame, respecting all that
7. (is contained) in this contract of lease and he has written (it) in the month of Ramaḍân of the year two hundred and fifty one (Handmark).
8. And Bak[r] b. 'Atâ, and he has written his testimony in his (own) handwriting.



9. And 'Alî b. [So and So b]en 'Abd ar-Raḥmân (is witness) to the same and he has written (it) in the month of Ramaḍâ[n] of the year two hundred and fifty one.

10. And Ibrahîm b. 'Abdallâh b. 'Îsâ, and he has written his testimony in his (own) handwriting (Handmark).

11. And 'Ubaid b. 'Alî b. Ziyâd to his having taken cognizance of it and having understood it, and he has written his testimony in his (own) handwriting.

12. Witness is 'Abdallâh b. Muḥammad b. Abi 's-Sarî, surnamed Abu 's-Sâ'ib, to

13. the acknowledgment by Boqtor, the lame, respecting all that (is contained) in this contract from its beginning to its [e]nd.

14. And witness is Aḥmad b. 'Alî b. 'Abd ar-Raḥmân, and he has written (it) in his (own) handwriting (Handmark).

15. Witness is 'Abdallâh b. Muḥammad b. 'Abdallâh to all that (is contained) in this contract.

16. And witness is 'Îsâ b. al-Walîd to the same.

2. The completion of the end of the line is suggested on analogy with *P. Ryl. Arab.* x n° 2<sub>11</sub> (Pl. 22; D. S. MARGOLIOUTH did not decipher this text completely) where وكفا بالله شهيدا effects the transition to the signatures of the witnesses. This formula is a partial quotation of Qur'ân III 18 (16) and IV 79 (81). This shorter formula seems here to suit the space of the lacuna better than the complete formula, adding وملائكته after الله, which occurs in n° 37<sub>14</sub> (vol. I, p. 64, cf. also *ibid.* p. 272).

4. For the ligature وكتبشهادته here and in line 5 cf. remarks on n° 90<sub>4</sub> (p. 82).

5. There are several possibilities of reading the name نصر; according to AD-DAHABÎ, *Muṣṭabih*, p. 528 f. we have the choice between نصر, نصر, and نصر but I prefer the former as the more common.

6. For the handmarks occurring here and in lines, 7, 10, 14, cf. the remarks on n° 39<sub>13</sub> (vol. I, p. 81). The same witness occurs presumably in n° 39<sub>13</sub> (see vol. I, p. 81), where the different readings of his calling are discussed. For بقطر see vol. I, p. 217.

7. For الكتاب الكرى see n° 90<sub>4</sub> (p. 82). The specification of the document according to its content or the nature of the bargain is of relatively



rare occurrence in the signatures of the witnesses in Arabic Papyri; cf. the remarks of the present writer in *Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte* XIX (1934), p. 348 f. annotation 81. For the ligature *وكتبني* here and in l. 9 cf. remarks on n° 88<sub>3</sub> (p. 71).

8. The same man has probably signed as witness in PER Inv. Ar. Pap. 976<sub>7</sub> (dated 258 A.H.).

12. Instead of *السائب* also *الشائب* may be read; cf. AD-DAHABÎ, *Muštābih*, p. 249; YÂQÛT, *Mu'ğam*, VI, p. 444; IBN DURĀID, *Kitāb al-Istiqāq*, p. 342.

## 94

## Beginning of a contract of lease.

Inv. n° 153<sup>r</sup>.

III<sup>rd</sup> Century of the Hġra (IX<sup>th</sup> Century A.D.).

Light-brown, tolerably fine papyrus. 8 × 9.6 cm. On recto 3 lines are written in brown ink by a clear hand, pointing to the 3<sup>rd</sup> Century of the Hġra, at right-angles to the horizontal fibres. They belong to the right upper corner of a contract of lease. On verso two lines of the heading of a private letter are written by another hand parallel to the vertical fibres.

Place of discovery unknown.

In good condition so far as it is preserved. At the top an extensive blank space.

١ بسم الله الرحـ [من الرحيم]  
٢ هـ هذا ما كرى احمد بن سلمـ [ـ]  
٣ ..... بن جرير بن جهـ [ـ]

1. In the name of God, the Com[passionate, the Merciful].

2. This is what Aḥmad b. Sulm[â .....] has leased.

3. .... b. Ġarîr b. Ġahl [.....]

3. A preferable reading of the patronymic would be جرير which may equally well be read either جرير or حرير or حرير (cf. AD-DAHABÎ, *Muštābih*, p. 105).

1. The patronymic of the lessor may be completed سلمى or سلمة or سلمون or سلمان; cf. AD-DAHABÎ, *Muštābih*, p. 270; AZ-ZURKULÎ, *al-A'lām*, I, p. 378 f.— 3. Of the *ism* at the beginning of the line only traces are visible.







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## 96

(Pl. XII)

Hire of a workman for bean cultivation.

Inv. n° 174.

227 A.H. (841 A.D.).

Light-brown, thick papyrus. 19.5 × 25 cm. The text is written on recto at right-angles to the horizontal fibres in 9 lines in black ink by four different hands; ll. 1-6 by the writer of the document (A), ll. 7-9 by the hands of the three witnesses (B-D). Diacritical points are but sparingly added. Verso blank. The papyrus has been folded parallel to the lines.

Place of discovery unknown.

In good condition. The beginning of lines 2 and 3 is mutilated, a piece of the papyrus having been torn off; a few places are worm-eaten. The scribe left extensive margins on all sides.

- ١ بسم الله الرحمن الرحيم
- ٢ [هـ] اذا ما استاجر سعيد بن عيسى استاجر هارون بن بquam استاجره
- ٣ [سـ] سعيد بن عيسى شهرين كاملين على ان يعمل له عمل الفول وعلى ان
- ٤ يعطيه في هذين الشهرين سدس دينر لكل شهر درهمين
- ٥ واول يوم من الشهر اول يوم من كهيك من شهور العجم
- ٦ من سنة متين وسبعة وعشرين شهد على ذلك
- ٧ وايوب بن موسى وكتب شهر ——— اذته : ..... σκζ
- ٨ ومحمد بن اثوب وكتب بخط [هـ]
- ٩ وليد بن مسلم القرشي وكتب شهادته بخط طه

5. كهيك (dotted) is a scribal error for كيك. — 6. وعشرين (without dots) has been added by the scribe above the line. — 7. ايوب is provided with dots in the archetype. The group between : and σκζ is not legible. — 8. Ms. اثوب (for اثوب, cf. vol. I, p. 64).



1. In the name of God, the Compassionate, the Merciful.
2. [Th]is is what Sa'id b. 'Isâ has hired for wages: he has hired Hârûn b. Bqâm;
3. [Sa]'id b. 'Isâ has hired him for two full months that he might do the work connected with the (broad) beans on condition that he would
4. give him (as his hire) for these two months the sixth of a dînâr, for each month two dirhams,
5. and the first day of the month is (reckoned from) the first day of Choiak of the months of the Copts
6. of the year two hundred and twenty six. (The following witnesses) have testified to it:
7. And Ayyûb b. Mûsâ, who has written his testimony in the year 227.
8. And Muḥammad b. Atwab, who has written (it) in[his]own handwriting.
9. Walîd b. Muslim, the Qorašite, who has written his testimony in his (own) handwriting.

Contracts of this kind are rare in Arabic papyri. The only two texts PER Inv. Ar. Pap. 403 and 631 concerning contracts of this kind are fragments.

2. For the proper name بَقَام occurring frequently in papyri see n° 86<sub>5</sub> (p. 63).

3. فول is *Vicia faba* L., Coptic φελ, φελι Hebrew פול, much cultivated in Egypt and also frequently mentioned in papyri, e. g. PERF n° 613<sub>3</sub>, 623<sub>3</sub>, 795<sub>3</sub>, 797<sub>2</sub><sup>v</sup>; P. Berol. 8012<sub>5</sub>, 8175<sub>4</sub>, 8177<sub>6</sub>. Cf. L. KEIMER, *Sur quelques petits fruits en faïence émaillée datant du moyen empire*, BIFAO XXVIII (1929), p. 80; A. v. KREMER, *Ägypten* I (Leipzig, 1863), p. 179, 181f., 186-95, 203; AS-SUYÛTÎ, *Husn al-Muḥâḍara*, II, p. 233ult.; IBN MAM-MÂTÎ, *Kitâb qawânîn ad-Dawâwîn*, p. 29; S. DE SACY, *Relation de l'Égypte, par Abd-Allatif*, p. 35, 129,

4. Since the wages of  $\frac{1}{6}$  of a dînâr for two months—expressed in gold value—is equivalent to a monthly wage of two dirhams, the rate of a dînâr



would be 24 dirham, if we reckon a sixth of a dînâr as equal to 4 dirhams. In *Islam* IV (1913), p. 100 K. W. HOFMEIER had already calculated an average rate per dînâr of 22-25 dirhams for the third century of the Hîgra (cf. A. v. KREMER, *Über das Einnahmehudget des Abbasiden-Reiches vom Jahre 306 H. (918-919)* Akad. Wien Denkschr. XXXVI [1887], p. 7). To his statements, based in the main on BAU n° 7 (260 A.H. = 873/74 A.D., where the rate of 1 dînâr is 24 dirhams) and PERF n° 771 (IXth Century A.D., where the rate of 1 dînâr is 25 dirhams) may be added the following information: According to PER Inv. Ar. Pap. 83 a dînâr was worth 17 dirhams *kail*; according to PERF n° 768 (IXth Century A.D.) a dînâr was equal to 18 dirhams, while according to the papyrus n° 1034 of the first Fayyûm discovery it amounted to  $23\frac{1}{2}$  dirhams. Curiously enough, a rate of  $12\frac{1}{2} + \frac{2}{3}$  dirham may be deduced from PERF n° 841, this suiting the statement of QUDÂMA in H. SAUVAIRE, *Matériaux pour servir à l'histoire de la numismatique et la métrologie musulmans*, JA VII sér. tom. XIX (1882), p. 114, who calculates the dînâr at 15 dirhams. How high the boom in gold occasionally reached in the IIIrd Century of the Hîgra becomes clear when we consider that during the reign of 'Omar 1st the rate of exchange was only 12 dirhams (cf. J. v. KARABACEK in *MPER* II/III [1887], p. 176).

5. By كيهك (P. Ryl. Arab. xv n° 38<sub>10</sub>, PERF n° 833<sub>2</sub>, PER Inv. Ar. Pap. 276<sub>3</sub>, 647<sub>2</sub>, 946<sub>5</sub>, Inv. Chart. Ar. 8007<sub>3</sub>, 25617<sub>1</sub>; P. Berol. 11962<sub>3,6</sub>) which is found by the side of كيهه (PERF n° 823<sub>1</sub>), كيهك (PERF n° 749<sub>7</sub>), كيهك (PER Inv. Perg. Ar. 72<sub>6</sub>), كيهق (PER Inv. Ar. Pap. 231) and خياق (PERF n° 666<sub>3</sub>, PER Inv. Ar. Pap. 3498<sub>1</sub>) in Arabic papyri, the Coptic month of ΧΟΙΑΚ, ΚΙΑΚ or ΧΟΙΑΚ is meant, which appears in the Minaean inscription on the sarcophagus at Gîzeh (probably 183 B.C.) as *Kiyahek*. For شهر العجم see remarks on n° 89<sub>4</sub> (p. 77). The first Choiak of the year 227 A.H. corresponds to the 27th November, 841 A.D.

6. The sequence of numerals observed here is quite unusual in the dating in Arabic papyri. The short form متين instead of مئتين (PERF n° 701<sub>9</sub>) is also used in a *tirâz*-inscription preserved in the Musée de l'art Arabe in Cairo Inv. n° 8935 (سنة ست ثمانين متين) and in P. Berol. 11975<sub>14</sub>.

7. H. I. BELL, who kindly looked at the photograph, suggested with all reservation, neglecting: (νδixτ) ε α(ρ)χ(ης)σxζ "the beginning of the 5th indiction, 227". The 5th indiction began in the early summer 842 A.D., while the year 227 A.H. ended in October, 842 A.D.



8. The words [ه] وكتب بخط are joined together. Such ligatures are very common, cf. P. Cair. B.É. Inv. n° 109<sub>3</sub> and vol. I. p. 251.

9. For the *nisba* القرشي cf. vol. I, p. 69 f.

## 97

(Pl. XIII)

Appointment of a sacristan (*farrâš*) for a mosque.

Ta'riḥ n° 2166 d. Rabî II, 356 A.H. (16th March to 14th April, 967 A.D.).

Yellowish white, thick paper. 18.5 × 8.3 cm. On recto 5 lines of a private letter in large *Diwânî*, on verso 12 lines of a contract appointing a sacristan for a mosque, both texts in black ink, that on verso by the hand of a skilled writer recalling somewhat the *Magribî*-script. Diacritical points occur sparingly. Below line 6 a *collema* is visible. Apparently the paper was formerly folded eleven times, the widths of the folds are no longer recognizable with any precision.

Place of discovery unknown.

Only the heading of the document is lost.

١ [في المسجد] مجد . . . . . [ . . . . . ] واول سنته

٢ اول يوم من شهر برمودة من شـ [يهور العجم]

٣ اجرتة في السنة ثلاثة دنانير [ونصف]

٤ معسولة يقبض في كل شهر سبع قراريط

٥ معسول على أن عليه القيام في المسجد

1. Since only fragments of words of this line are preserved the reading and supplement are not certain. One would expect either [س]تتين [كاملين] or في مسجد followed by the name given to the mosque, but the former reconstruction seems to be more probable. The completion of the end of the line is made certain by PERF n° 630<sub>6</sub>, P. Berol. 7514<sub>7</sub> and similar passages in other papyri. — 4. The last word looks more like قرارط (undotted) in the Ms.



٦ <ب> المكنسة ووقود قناديله و<ا> ستقا الماء

٧ والقيام بجميع ما تحتاج اليه قبض من ذلك

٨ اجرة شهر على هذا الاشتغال

٩ ورسمنا له مسك<نا> من بيوت المسجد

١٠ بغير اجرة

١١ وكتب على الدكاوى بخطه

١٢ في ربيع الاخر سنة ست وخمسين وثلثمائة

1. [in the m]osque two entire years (?) ... [and the beginning of his year is]

2. the first day of the month of Barmûde of the mon[ths of the Copts].

3. His yearly wages are three dinârs [and a half of a dinâr]

4. correctly counted out. He receives seven carats monthly

5. correctly counted out, in return for which he is obliged to clean the mosque

6. by sweeping, to light its lamps, to draw water

7. and to attend to all he is required for. Wherefore he receives

8. monthly wages for this employment,

9. and we have allotted to him lodging(s) (in a house) belonging to the houses of the mosque

10. without rent.

11. 'Alî ad-Dakâwî has written (it) in his (own) handwriting

12. on Rabî' II of the year three hundred and fifty six.

6. In المكنسة the Bâ is not in the Ms., the Nûn bears a dot but one apex of Sîn is missing. For واستقا the Ms. has وستقا (dotted) with elision of the Alif through the influence of the pronunciation. — 8. هذا لسبقال (dotted thus in the Ms.) is obviously miswritten for هذا الاشتغال. — 9. Ms. مسكن which is apparently a scribal error for مسكنا.



2. برمودة (occurring also in PERF n° 1040<sub>2</sub>, 1183<sub>4</sub> PER Inv. Ar. Pap. 624 II l. 7, 654 I l. 8, 1820<sub>1</sub>, 8250<sub>8,10</sub>, P. Berol. 11962<sub>4,5,7</sub>) is the transcription of the Saitic form of the name of the eighth Coptic month παρμΟΥΤΕ. The Bohairic and Greek form of this name, φαρμουϋθι, Φαρμοϋϋθι is rendered in Arabic papyri by فرموته (*P. Ryl. Arab.* II n° 7<sub>11</sub>, p. 18), فرموطه (ibid. III n° 1<sub>1</sub>, p. 20) and فرمودى (PERF n° 778<sub>13</sub>). The Pharmuti of the year 356 of the Hîgra began on the 27th of March and ended with the 25th of April, 967 A.D. As for شهر القبط changing شهر العجم — which itself also comes under consideration for the filling in of the gap — cf. vol. I, p. 185 and above n° 89<sub>4</sub> (p. 77).

4. As for معسول cf. vol. I, p. 173. Two interesting documents concerning the *farrâs*'s post and employment in Madîna are published by W. CASHEL in the *M. Freiherr v. Oppenheim – Festschrift* (Berlin, 1933), p. 138–147.

11. I have been unable to find the *nisba* الدكاوى elsewhere. It may refer to a hitherto unknown locality.



18

19

20

21

22

23

H

24

## Written obligations

a

### Debts in money







## 98

## (Pl. XIII)

## Acknowledgment of a debt.

Inv. n° 99. Du'l-Ḥiğğa, 236 A.H. (5th June to 5th July, 851 A.D.).

Brown, strong papyrus. 18 x 13.9 cm. On recto 21 lines of a letter are written in black ink at right-angles to the horizontal fibres, on verso 14 lines containing the acknowledgment of a debt are written by five different hands in black ink parallel to the vertical fibres (witness A lines 1-7, B ll. 8-11 right side, C l. 11 left, D ll. 12-13 right half, E l. 13 left half, 14). Diacritical points occur only occasionally.

Place of discovery unknown.

Brittle and wormeaten but in general in good condition.

- ١ بسم الله الرحمن الرحيم [ح-م]
- ٢ [شهد] شهود هذا الكتاب ان موسى بن عبد الله لقبه
- ٣ بجوش اقر [عند] دهم واش [مهدد] م على نفسه ان لسليم
- ٤ مولى ابرك عليه سدس دينر مثقال دينا لازما
- ٥ له يدفع اليه في ابيد [ه] قيراطين وفي مسرى
- ٦ قيراطين يشهد عبد الله بن محمد على ما في هذا الصك
- ٧ وكتب شهادته بخطه في ذى الحجة سنة ٢٣٦
- ٨ شهد اسمعيل بن قادم يكنى ابا الحسن على مثل ما شهد به عبد الله
- ٩ بن محمد حرف بحرف وكتب شهادته بخطه
- ١٠ وشهد وليد بن عبد الله وكتب عنه عبد الله بن محمد
- ١١ بامرهم بخطه وعبد الجبار بن سهل على ما في هذا الكتاب [ب]

1. Only a portion of the tail of Mîm is visible at the end of بسم. — 2. A small portion of the Dâl in شهد is still visible. — 3. Dâl in واشهدهم has partially survived. — 5. [ه] is fully dotted. — 7. Ms. وكسهدده (cf. p. 82). — 9. The form grammatically needed would be حرفا. — 11. وبحضره (without dot) is miswritten for وبحضره.



١٢ ويعقوب بن ابرهيم على ما ف[ى] هذا الكتاب ٥٧

١٣ وكفا بالله شهيدا ومحمد بن يعقوب

١٤ على ما فى هذا الكتاب وكفا بالله شهيدا

1. In the name of God, the Compassionate, the Merciful.
  2. The witnesses of this deed have testified, that Mûsâ b. 'Abdallâh, bynamed
  3. Begôs, has acknowledged in their presence and has called them to witness as to his obligation, that he owes to Salîm,
  4. freedman of Abrak, a sixth of a dînâr *mitgâlî*, in form of an obligatory debt
  5. to his (the creditors) credit, (so that) he shall pay to him in Epiphi two carats and in Messori
  6. two carats. 'Abdallâh b. Muḥammad is witness to the tenor of this bill,
  7. and he has written his testimony in his (own) handwriting in Du'l-Hiġga of the year 236.
  8. Isma'îl b. Qâdim, surnamed Abu'l-Ḥasan, is witness to the same that 'Abdallâh
  9. b. Muḥammad has testified word by word, and he has written his testimony in his (own) handwriting.
  10. And Walîd b. 'Abdallâh is witness, and 'Abdallâh b. Muḥammad has written for him
  11. at his order and in his presence. And 'Abd al-Ġabbâr b. Sahl (has testified) to the tenor of this deed 236.
  12. And Ya'qûb b. Ibrahîm is witness to the tenor of this deed,
  13. and God suffices as witness. And Muḥammad b. Ya'qûb
  14. (has testified) to the tenor of this deed, and God suffices as witness.
3. As for *يخوش* cf. G. HEUSER, *op. cit.*, p. 17; but the reading *نخوس* might also be possible.
5. *اييه* occurring also in PERF n° 737<sub>1</sub> is a variant form of *اييفه* corresponding to the name of the eleventh Coptic month *επειφι* (Ἐπιφι) cf.



*MPER* II/III (1887), p. 166; as for مسرى the name of the twelfth Coptic month μεσση mentioned very frequently in Arabic papyri see *MPER* I (1887), p. 126, II/III (1887), p. 164 and above n° 89<sub>4</sub> (p. 75). Besides this short form مسورى is to be met with in P. Berol. 11957<sub>7</sub>, representing the exact rendering of Coptic μεσση. The Epiphi 236 A.H. began on Wednesday 19th November, 850 A.D., the Mesori Friday December 19th, 850 A. D.

7. As to the year given in Greek numerals see vol. I, p. 81.

13-14. As to the formula وكفا بالله شهيدا in connection with the signature of the witnesses cf. n° 93<sub>2</sub> (p. 93) and vol. I, p. 272.

## 99

## (Pl. XIV)

## Acknowledgment of a debt.

Inv. n° 273. Rabî II, 272 A.H. (15th September to 14th October, 885 A.D.).

Brown, coarse papyrus. 22.4 × 12 cm. On recto three lines forming the beginning of a letter are written in black ink at right-angles to the horizontal fibres, on verso an *iqrâr* respecting a debt in black ink at right-angles to the vertical fibres. Diacritical points are but sparsely added, Sîn and Šîn are provided with a slanting dash.

Place of discovery unknown.

The middle of the text is considerably mutilated, a strip of the horizontal fibres of the papyrus having detached itself.

The lower half of the papyrus is blank.

١ بسم الله [الرحمن الرحيم]  
٢ اقتر دورثة المرت [..... مر] سكنة قرية تدعى ببلوه  
٣ واشهد من اثب [ت ش] هادته في هذا الكتاب على

2. The diacritical points of Tâ in دورثة are in the form of a semi-circle. Tâ in المرت is dotted in the Ms. — 3. Šîn in واشهد is provided with a slanting dash, only Tâ in هادته is dotted in the Ms.



- ٤ نفسه ان لعثمان بن احمد ا [..... م] -ن سكة سرها عليهم  
 ٥ عشرة دراهم [..... ج] ياد حالة له عليه .....  
 ٦ الاخره لها كـ [لا يدافع بذلك] ولا يحتج فيها بحجة على الوجوه  
 ٧ والأسباب كلها ا [لا بالخرو] ج منها اليه وذلك شهر  
 ٨ ربيع الاخر من سنة اثنى و [سبعين ومات]

1. In the name of God, the Compassionate, the Merciful.
2. Daurata (?) the Mart [....., numbering am]ong the inhabitants of the village named Biblauh, has acknowledged
3. and called to witness those who have set their signature to this deed as to his
4. obligation that he owes to 'Otmân b. Aḥmad t[he ..... numbering amo]ng the inhabitants of .....
5. ten dirhams [..... good] pieces, which will fall due to his ('Otmân's) credit, (and are) to his (Daurata's) debit, .....
6. ....[..... he will not delay (the payment) thereof] nor will he bring forward any pretext in respect thereto for whatever cause
7. or reason there may be, be[yond the payin]g thereof to him <sup>(1)</sup> and this in the month of
8. Rabî' II of the year two hundred and seventy two.

2. No reference can be given as for the name دورته. I have also failed to identify the place names سلوه and سرها in line 4 with certainty. It is possible, however, that we ought to read the former, recurring also in PER Inv. Ar. Pap. 3223<sub>7</sub> (قرية تدعى سلوه), 3209<sub>12</sub> and in *P. Ryl. Arab.* XI n° 12<sub>5</sub> (the word being dotted يتلوه by MARGOLIOUTH), as بيلوه, a variant form of the well known village of بيلو in the district of al-Uṣmûnain, Coptic πεπλεγ; cf. S. DE SACY, *Relation de l'Égypte, par Abd-Allatif*,

4. Sîn in نفسه is provided with a slanting dash, عليهم is dotted in the Ms. but apparently miswritten for عليه. — 5. Sîn in عشرة is provided with a slanting dash, Yâ in ياد [ج] is dotted in the Ms., the last word of the line is obscure. — 6. The beginning of the line is not clearly legible. A portion of Kâf in بذلك is still preserved.

1. This somewhat illogical phrase recurring several times in written obligations and other documents (cf. n° 100<sub>5</sub>, 105<sub>12</sub>, 106<sub>10</sub>, 107<sub>9</sub>, 111<sub>10</sub>) means that the debtor would not raise any objection but pay the above mentioned amount.



p. 694 (n° 37), IBN AL-ĞÎ'ÂN, *Tuhfa*, p. 177<sub>14</sub>, IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsiṭat 'iqd al-Amsâr*, v, p. 17<sub>22-24</sub>, 'ALÎ PAŠA MUBÂRAK, *al-Hiṭaṭ at-Taufiqiyya 'l-Ğadida* ix (Cairo, 1305 A.H.), p. 4<sub>10 ff.</sub>, G. MASPERO, *Notes au jour le jour* iv, *PSBA* xiv (1891/92), p. 192.

## 100

(Pl. XV)

Acknowledgment of a debt.

Inv. n° 125<sup>v</sup>. First of Tybi (or Payni), 284 A.H. (11th May or 8th October, 897 A.D.).

Yellowish-brown, tolerably fine papyrus. 16.2 × 27.2 cm. On recto six lines written in black ink at right-angles to the horizontal fibres, on verso eight lines of an *iqrâr* respecting a debt in black ink parallel to the vertical fibres, written by three different hands (A ll. 1-5, B ll. 6/7, C ll. 7/8). The papyrus has been folded parallel to the lines the widths of the successive folds from bottom to top being: 0.4 + 3.7 + 3.8 + 2.8 + 4.7 + 1.8 cm. Diacritical points occur very seldom, only once Sîn is provided with a slanting dash.

Place of discovery unknown.

Only a small scrap survives of the right half of the document. The last three lines are mutilated by splintering of the transverse layer of the papyrus but in general fairly well discernable.

- ١ [بسم الله الرحمن الرحيم]  
 ٢ [شهد الشهود المسمون في هذا الكتاب ان محمد بن فلان من سكا]  
 نواية اقر عندهم واشهدهم على  
 ٣ [نفسه انه] ل [وق] بض من يحنس وابراهيم ابني موسى متقبلي  
 ٤ [في او] ل بونه من سنة اربع وثمانين وماتين يدفع ذلك

2. The lower part of the Alif still remains.— 3. Only vestiges of Wâw and Kâf in وقبض have survived. The Yâ in موسى has the two dots within the bend. — 4. Sîn in سنة is provided with a slanting dash.



- ٥ [اليهما او الى من يقـ]وم مقامهما في هـ [هـ] الضياع لا يحتج في ذلك  
بحجة على الوجوه والاسباب كلها الا بالخروج
- ٦ [من هذا] الدينار تاما وافيا وذلك لخراج سنة اربع وثمانين ومات—ين
- ٧ [شهد فلان بن هـ]لمة على اقرار [ر] [محمد بن فلان] ..... وكتب  
شهادته بخطه وذلك
- ٨ [في شوال من سنة اربع وثمانين وماتين شهد] ..... يونس بن .....  
بن سلمة على اقرار محمد
- ٩ [بن فلان ... وكتب شهادته] بخطه [وذلك في شو]ال من سنة اربع وثمانين وماتين

1. In the name of God, the Compassionate , the Merciful.
2. [The witnesses named in this deed have testified that Muḥammad b. So and So, one of the inhabit]ants of Nawâye, has acknowledged in their presence and has called them to witness as to his
3. [obligation, that .....]. [and he has re]ceived from Yoḥannes and Ibrahîm, the two sons of Mûsâ, the two lessees
4. [ ..... in the firs]t (day) of Bûne of the year two hundred and eighty four ; he will pay this
5. [to both of them or to those whoever should] stand in their stead <sup>(1)</sup> in the[se] domains, he will not bring forward any pretext in respect thereto for whatever cause or reason there may be, beyond the paying to them
6. [this] dînâr full entire, and this for the impost of the year two hundred and eighty four.
7. [Witness is So and So, son of Sa]lama to the acknowledg[ment] by Muḥammad b. So and So..... ] ....., and he has written his testimony in his (own) handwriting and this

5. The bends of Yâ and Nûn in الى من are still visible. — 6. The traces of two letters preceding دينار cannot be read with certainty. — 7. The beginning of the line is no longer recognizable. — 8. شهد and the patronymic of the witness are almost completely destroyed. — 9. Traces of Alif and Lâm in ذلك are preserved.

1. I. e. replace both of them as tenants.



8. [in Šawwâl of the year two hundred and eighty four. Witness is] ..... Yûnus b. .... b. Salama to the acknowledgment by Muḥammad

9. [b. So and So, , and he has written his testimony] in his (own) handwriting [and this in Šaww]âl of the year two hundred and eighty four.

2. For Nawâye see n° 86<sub>3</sub> (p. 63). The completion of the line is assured by n° 98<sub>2</sub>.

4. There are two possibilities of reading the name of the month  $\text{شَوَّال}$ . We have the choice between  $\text{شَوَّال}$  (  $\tau\omega\beta\epsilon$  ) and  $\text{شَوَّال}$  (  $\pi\lambda\omega\eta\epsilon$  ) cf. J. V. KARABACEK, *Der Papyrusfund von el-Faijûm*, p. 29 (235), *MPER* II/III (1887), p. 166, *WZKM* XI (1897), p. 12.

Both dates come after the harvest and it is possible that it is a question of terms of payment arising out of a leasing. Since in line 8 the month of Šawwâl is mentioned the latter may be more probable. October, also, would be more favourable for payment in money—as the case seems to be here—sufficient time being given to the lessee for realising on his crops (cf. S. WASZYŃSKI, *Die Bodenpacht*, p. 104 f.).

9. The Sawwâl of the year 284 A.H. corresponds to the period between the 1st and 30th November, 897 A.D.

## 101

(Pl. XIV)

Written obligation.

Inv. n° 161. Hathyr 273 A.H. (28th October to 26th November, 886 A.D.).

Light-brown, tolerably fine papyrus. 32×16.3 cm. On recto an account in 22 lines is written in black ink at right-angles to the horizontal fibres, on verso five different texts are written in black ink in 27 lines by one and the same hand parallel to the vertical fibres. It seems that the scribe — perhaps a notary — used the reverse of the account to copy different letters and documents for his own purpose. The written obligation takes up here ll. 20-24 and is separated from the following text by 4 paragraph-signs similar to those described in *CPR* III, I, 1, p. 73 which separate also the other texts. Diacritical points are entirely missing.



Place of discovery unknown.

The left side is in parts much damaged.

- ١ ذكر حق لرقاد بن وقدان الفسطاطي على احمد بن خلد الـ.
- ٢ ان له عليه خمسة واربعين دينار طرا مثاقيل وازنة مستنـ [ـصرية
- ٣ خمسة الدنانير لكل شهر واول < محـ > لـ يحل له عليـ [هـ] ا]
- ٤ [هـ] تور من عدد القبط من سنة ثلث وسبعين وميتى [ . . . . . لا يدا ]
- ٥ فع بذلك ولا يلتوى به ولا حجة له عليه ٥٥٥ ٥ ٥ [ ]

1. Record of what is due to Ruqâd b. Waqdân, originating from al-Fustât, from Aḥmad b. Ḥâlîd or[iginating from. . . . :

2. he owes to him forty five dînârs *mitqâlî*, newly minted, full weight, of al-Mustan[ṣir,]

3. five dînârs monthly, and the first due date (for the payment of the debt) to his (Ruqâd's) credit (and) to [his (Aḥmad's)] debit is the ...[

4. [of Ha]thyr, according to the computation of the Copts, of the year two hundred and seventy three. He will not de-

5. lay the payment thereof nor will he prevaricate in respect thereto seeing that there is no argument in his favour with regard to him (i. e. Ruqâd).

1. The *nisba* الفسطاطي recurs also in PERF n° 962<sub>2</sub>, PSR 208<sub>1</sub>.

2. For طرا see vol. I, p. 71, for dînârs minted by the Fâtṡmide al-Mustanṣir ibid. p. 226.

4. The expression من عدد القبط is to met with also in PERF n° 837<sub>6</sub>; cf. also vol. I, p. 185. For the old orthography ميتين for مائتين cf. متين P. Berol. 11975<sub>14</sub> as also n° 96<sub>6</sub> and vol. I, p. 116.

5. Though words are freely divided at the end of a line in old literary texts this usage is not so frequently observed in documents of the 3rd Century A.H. (cf. CPR III, I, 1, p. 75, P. Heid. III, p. 27).

1. The scribe has forgotten the vertical stroke when forming the second Ṭâ in الفسطاطي. — 2. Sin in خمسة is written with a superfluous apex. The vertical stroke of Ṭâ is omitted in طرا. — 3. Ms. يحمل الداسر is no doubt a scribal error for محل.



## 102

Fragment of a written obligation.

Inv. n° 148<sup>r</sup> About 274 A.H. (25th August to 23rd September or 23rd October to 21st November, 887 A.D.).

For description see vol. I, p. 133.

- ١ [ ] ن [ ]  
 ٢ [ ] الساكن [ يومئذ بم ] دينة اشمون يوفيه ذلك [ ]  
 ٣ [ ] الاخر سنة [ ارب ] ع وسبعين وماتين لا يداف [ مع بذلك  
 ولا يحتاج فيه بحجة على الوجوه ]  
 ٤ [ وا ] لا [ سب ] ب كلها ومن قام [ بذ ] كر [ الحق اقتضا ما فيه ]  
 ٥ [ ان شا الله ] ومن احوال عليه اقر له بحق [ به شهد على ذلك ]

1. [ ] . [ ]  
 2. [..... residing] at this time in the town of Ašmûn; he will pay this fully to him [ ]  
 3. [ ] of the secon]d [.....] of the year two hundred and seventy [fou]r. He will not dela[y the payment thereof nor will he bring forward any pretext in respect thereto for whatever cause]  
 4. [or r]ea[son] there may be, and whosoever presents himself [with (this) wr]itten in[strument shall receive what (is mentioned) therein,]  
 5. [if God will, (the debtor) will recognize the rights of any person to whom he (the creditor) may transfer (them). [The following witnesses have testified to it : ]

2. As to the town of Ašmûn cf. vol. I, p. 70.

5. The filling in of the lacuna at the beginning of the line is suggested by the analogy of a similar passage in PERF n° 617<sup>f</sup> :

وم[ن] [أقام] [ب] [ذكر الحق اقتضا به ومن احوال عليها اقر له ان] يا الله



3-4. The supplement of this line is made certain from the analogy of the parallel passages in n° 99<sub>6</sub>, PERF n° 846<sub>5</sub> (لا يدافع بذلك ولا يحتج فيه بحجة) , P. Berol. 8006<sub>9 ff.</sub> (لا يدافع بذلك ولا يحتج عليه بحجة) , على الوجوه والاسباب [باب] (6) كلها) بوجه من (10) الوجوه ولا سبب من الاسباب كله دون الخ [رو] ج (11) من ذلك والتمام به في الاجل جمادى or ربيع. For the word preceding الخ the only alternatives are المذکور. We have, then, the choice between the period of 25th August to 23rd September or 23rd October to 21st November, 887 A.D.

4-5. Apart from n° 48<sub>6 f.</sub> (vol. I, p. 109) and the places mentioned in the commentary (ibid. p. 116) related formulae are found in PERF n° 764<sub>10 f.</sub>: [ومن اقام بذكر حق اقتضا ما فيه ومن احوال عليه اقر له بحقه] and PER Inv. Ar. Pap. 11046<sub>10 f.</sub>: [ومن اقام بذكر الحق اقتضا بما فيه ومن احوال عليه اقر له بحقه] "and whosoever establishes the evidence by means of (this) written instrument shall receive what (is mentioned) therein, and he (the debtor) will recognize the rights of any person to whom he (the creditor) may transfer (them)." While the first part containing a sort of negotiability-clause guarantees to every bearer of the bill the payment of the debt and gives thereby the advantage to the creditor that he can transfer the bill, simply handing it over, to any one to whom he in his turn owes money; the second part contains the *igâr* by the debtor in respect of his obligation to pay to any later creditor or bearer of the bill who may present himself therewith. R. GRASSHOFF, *Das Wechselrecht der Araber. Eine rechtsvergleichende Studie über die Herkunft des Wechsels* (Berlin, 1899), p. 37 ff. and *Das schaf'itische Obligationenrecht*, p. 74 ff. has already dealt exhaustively with the *hawâla*. According to the Muslim lawyers *hawâla* means the transference of the responsibility for a debt from the original debtor, acting as assignor (*muḥîl*), to another person (the referee *muḥtâl 'alaihi*) who is engaged by the former to pay the sum in question to the creditor of the bill, he becoming in his turn the assignee (*muḥtâl*). From the consent of the *muḥtâl 'alaihi* to the *hawâla* it results that the primary debtor is discharged of his debt in respect to his creditor. In the majority of cases so far known to me it is the creditor of the written instrument who acts as an assignor (*muḥîl*). In n° 48 (vol. I, p. 109) it is the woman creditor who refers to her husband for payment, he being her debtor; in PERF n° 617 the creditor has referred for payment to his woman debtor. In both cases the relation of the two persons concerned becomes clear from the difference of sex and the gender of the respective pronouns used in the formula.



(Pl. XIV)

2. The last 4 letters are not legible, the first is probably Alif. — 3. The second Tâ in ث [ث] and Tâ in ثاقيل are dotted. Hâ in اخر is corrected from Râ. — 4. Of the first word only ال is preserved, the following four words are no longer legible. — 5. Of this line only fragments of words are discernable; a continuous reading is not possible.



## 104

## Conclusion of a written obligation.

Inv. n° 182. Rabî' II, 241 A.H. (19th August to 17th September, 855 A.D.).

Yellow-brown, fine papyrus. 7.2 × 20.1 cm. On recto 6 lines of a tax-register in black ink across the horizontal fibres, on verso 5 lines in black ink containing the signatures of two witnesses parallel to the vertical fibres.

Place of discovery unknown.

Both texts are fairly well preserved.

- ١ ..... [اربعة] دينار على مهران وكتب [ب] في ربيع الآخر  
 ٢ سنة احدى واربعين ومات [ير]  
 ٣ شهد شبيب بن حجاج ان مكنس مولا عبد الله بن عمرو اشهدنى على تقييده  
 ٤ قبله اربع دينار على مهران وكتب في ربيع الا [خ] ر [م] ن سنة احدى واربعين ومائتين  
 ٥ وكتب عنه عبد الرزاق بن شبيب

1. [ ..... four dînâ]rs to the debit of Mihrân, and he has written [(it in Rabî' II]

2. of the year t[wo] hundred and forty one.

3. Šabîb b. Ḥaġġâġ has testified, that Makenas, freedman of 'Abdallâh b. 'Amr, has called me to witness concerning his declaration in writing

4. (that) Mihrân owes him four dînârs and he has written (it) in Rabî'II of the year two hundred and forty one,

5. and 'Abd ar-Razzâq b. Šabîb has written for him.

3. For the different possibilities of reading the name شبيب see vol. I, p. 272. The name of the creditor corresponds to Μακίνας in F. PREISIGKE, *Namenbuch*, col. 203.

The same person occurs in n° 123<sub>2</sub> (p. 173) as a witness.

1. There are remnants of about 16 letters at the beginning of this line the supplement of which is not possible. The bend of 'Ain in اربع is still visible.











## 105, 106

(Pl. XVI)

Acknowledgment of a debt in corn.

Ta'rîḥ n° 1801. Second decade of Muḥarram, 527 A.H. (22nd November to 1st December, 1132 A.D.).

Yellowish-brown, well calendered paper.  $25 \times 17$  cm. Two columns of 15 and 16 lines respectively written in black ink by Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh who also drafted the documents n° 107-110.

Rapidity of writing has in all these texts produced an exaggerated form of the letters and a certain tendency to unusual ligatures and abbreviations. Verso blank. The leaf has been folded in the middle and parallel to the lines from bottom to top, the widths of the successive folds being:  $2.1 + 2.7 + 3.3 + 3.7 + 3.8 + 3.8 + 4 + 1.6$  cm. It may be supposed that this sheet together with Ta'rîḥ n° 1800 and 1801 (n° 107-110) formed a stitched book.

Place of discovery the Fayyûm.

Parts of the text are destroyed; at the top and bottom there are large free spaces and a smaller margin upon the right side, the left margin is entire.

General number 34603.



١	بسم الله الرحمن الرحيم	١	بسم الله الرحمن الرحيم
٢	اقر دينار بن سليمان المودن ببلجسوق اقر له	٢	اقر بول الشمسي بن ابو البدر المقيم ببلجسوق
٣	طوع راغب و(طا)لب واشهد على نفسه في صحة	٣	اقر له طوع راغب و(طا)لب واشهد على نفسه
٤	من عقله اقر طائعا غـ[ير] مكـ[ره] ولا [ب]بر ولا مضهد	٤	في صـ[حـ]ة [من عقله و]ا[قر] طائعا غير مكـ[ره] ولا مجبر
٥	ولا جاهلا بما [اقر فيه ان عليه وعند]ه وقبله	٥	ولا مضطهد والا جاهلا بما اقر به فيه ان عليه
٦	وفي ذمته وخالص ماله دينا ثابتا وحقا لازما	٦	وعنده وقبله وفي ذمته وخالص ماله دينا
٧	له من الاقرار به لزمروم بن نصر من القمح	٧	ثابتا وحقا لازما له من الاقرار به لزمروم
٨	الطيب الصل السالم من العلت اربعة ا(ر)ا(د)ب	٨	بن نصر من القمح الطيب الصل
٩	وثلاث يقوم بذلك في اخر صفر من سنة ستة وعشرين	٩	السال[م من] العا[ث] والط[ي]ن [ث]لثة عشر اردبا

105 (right column) : 1. بسم is dotted in the Ms. — 2. Only Qâf in ببلجسوق is provided with dots. — 3. The somewhat enigmatic group ولب is no doubt an abbreviation for وطلب occurring frequently in connection with راغب in this formula; cf. n° 106<sub>3</sub>, 107<sub>3</sub>, 108<sub>3</sub>, 109<sub>3</sub>, 110<sub>3</sub>. — 5. The upper parts of the upright strokes in لا جاهلا are destroyed.

106 (left column) : 1. Bâ is dotted in the Ms. — 7. به is provided with a dot. —







## 105 (right column).

1. In the name of God, the Compassionate, the Merciful.
2. Bûl aš-Šamsî, son of Abu'l-Badr, residing in Bulğusûq, has acknowledged, (viz.)
3. he has acknowledged for him(self) voluntarily, desiring and demanding (it) and has called witnesses to testify to his obligation,
4. he being in a state of sound [mind and has] ack[nowledged] voluntarily, without compulsion and not against his will
5. and not under constraint, and not ignorant of what he has acknowledged herein, viz. that he owes,
6. has in his possession, is in debt and under obligation for, with his undiminished property, as an obligatory
7. debt and an obligation incumbent upon him on the basis of the acknowledgment thereto, to Zamzûm
8. b. Naşr of good, cleansed wheat
9. fre[e from] any admixture or (lumps of) earth, thirteen artabas –
10. the half [thereo]f being [si]x and a half artabas—with which he will present himself
11. at the new moon (i.e. in the first night) of [Mu]ḥarram of the year (five hundred and) twenty six
12. without any delay, or pretext for refusal, or by bringing forward any argument beyond
13. the paying of the afore-mentioned amount completely and fully. Thereto
14. he has acknowledged and has called witnesses to testify to his obligation in the second decade of Muḥarram
15. of the year (five hundred and) twenty seven. I have testified thereto for him and
16. Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh has written (it).

2. The *nisba*, to be read الشَّمْسِيّ or الشُّمَيْسِيّ according to AS-SUYŪṬĪ, *Lubb al-Lubâb*, p. 155 and AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 338<sup>r</sup> signifies membership of a subdivision of the tribe of 'Azd for which cf. vol. I, p. 129. The *nisba* recurs in n° 108<sub>2</sub>, where the son of the debtor concerned here is mentioned. As to the village of Bulğusûq see vol. I, p. 151.



3. Abbreviations similar to (ط)لب and (د)ب (line 10) are very rare in Arabic papyri. I note دا = دفع عن P. Cair. B.É. Inv. n° 217<sub>1</sub>, 4, 5, 7 PERF n° 685<sub>2, 4, 7, 10</sub>, وا = وأدى عن PER Inv. Ar. Pap. 6311, 13820 (MPER II/III [1887], p. 175), د = درهم P. Berol. 8182<sub>1</sub> (BAU n° 19).

7. The *ism* of the creditor, mentioned also in 106, alternates with زمزم, for which see YÂQÛT, *Mu'ğam*, I, p. 56.

8. For the two other possibilities of reading the name نصر cf. vol. I, p. 121.

8-9. The description of the quality of the grain corresponds on the whole to the requirements in respect to purity and cleanliness of wheat given in Greek papyri (cf. S. WASZYŃSKI, *Die Bodenpacht*, p. 108 f.; H. THOMPSON, *Syrian wheat in hellenistic Egypt*, *Arch.* IX [1930], p. 209); الطين has its parallel in ἄβωλος καὶ ἄκραιθος, الناقى النقى (n° 111<sub>7</sub>) corresponds to καθαρός. Some Arabic written obligations show more extensive formulae, e.g. [قمح] جيد نقى من المدر والتبن والقصل “excellent [wheat], clean from clods, straw and chaff” (PER Inv. Ar. Pap. 11046<sub>8</sub>) or قمح مدور نقى جيد بغير شئ من النش (4) والتراب والعطالة (والعصالة Ms.) والعلث والشعير “round wheat, clean, excellent without any additional ingredient, earth, decay, admixture, barley or any blight” (PERF n° 846<sub>3 f.</sub>).

The egyptian artaba (ἀρτάβη, εἰρωθ, εἰρωθ cf. L. STERN, *Faijūmische Papyri im ägyptischen Museum zu Berlin*, *ÄZ* XXIII [1885], p. 40) has been calculated by F. HULTSCH, *Griechische und römische Metrologie*<sup>2</sup> (Berlin, 1882), p. 367 to have had a capacity of 36.45 l or of 197.7 l according to the article *ardabb* by ZAMBAUR in the *Enzyklopädie des Islām* I, p. 442. This measure comprised 9 *waibas* (οἰνέ) in the Fayyûm and six or ten in other parts of Egypt while the little *artaba* contained only three *waibas* (cf. AL-MAQRÎZÎ, *Hîṭat*, I, p. 101; AS-SUYÛTÎ, *Husn al-Muḥâḍara*, II, p. 227; AL-QALQAŞANDÎ, *Şubḥ al-A'şâ*, III, p. 445).

10. As to the formula “the half thereof being etc.” cf. vol. I, p. 152 f.

11. The lunation (first night) of Muḥarram 526 A.H. corresponds to the 23rd November, 1131 A.D.

14. As to this fashion of dating cf. vol. I, p. 85, 227. It is very remarkable that the document was drafted after the lapse of one year after the term fixed for the payment of the debt.



## 106 (left column).

1. In the name of God, the Compassionate, the Merciful.
  2. Dînâr b. Sulaimân, the Muezzin in Bulğusûq, has acknowledged, (viz.) he has acknowledged for him(self)
  3. voluntarily, desiring (and) demanding (it) and has called witnesses to testify to his obligation, he being in a state of sound
  4. mind: he has acknowledged voluntarily, without complusion and not against his will and not under constraint,
  5. and not ignorant of what he has acknowledged herein, viz. that he owes, has in his possession, is in debt
  6. and under obligation for, with his undiminished property, as an obligatory debt and an obligation incumbent
  7. upon him on the basis of the acknowledgment thereto, to Zamzûm b. Naşr of good, cleansed
  8. wheat, free from any admixture, four artabas
  9. and a third (of an artaba) with which he will present himself on the last Şafar of the year (five hundred and) twenty six
  10. without any delay, or pretext for refusal, or by bringing forward any argument beyond
  11. the paying of the afore-mentioned amount comple[tely and] fully; thereto
  12. he has acknowledged and has called witnesses to testify to his obligation in the second decade of Muḥarram
  13. of the year five hundred and twenty seven.
  14. I have testified thereto for him and
  15. Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh has written (it).
2. Muezzins are often mentioned in Arabic papyri; cf. vol. I, p. 137.
7. For the person concerned here cf. remarks on n° 105 line 7, p. 127.
9. The last Şafar 526 A.H. corresponds to the 21st January, 1132 A.D.
12. Cf. remarks on n° 105 line 14, p. 127.



## 107, 108

Acknowledgment of a debt in corn.

Ta'rih n° 1802. Second decade of Muḥarram, 527 A.H. (22nd November to 1st December, 1132 A.D.).

Yellowish-brown, well calendered paper.  $24.7 \times 16.7$  cm. Two columns of 13 and 16 lines written in black ink by Isma'il b. Zaid b. Aḥmad b. 'Abdallāh. Diacritical points occur very seldom. Verso blank. The paper has been folded at the middle and parallel to the lines from bottom to top, the widths of the successive folds being:  $1.2 + 2.1 + 2.6 + 2.8 + 3 + 3.3 + 3.3 + 3.6 + 3.1$  cm.

Place of discovery the Fayyûm.

Complete; there are large free spaces at the top and bottom and a small margin upon the right side, the left margin is entire.

General number 34604.



- ١ بسم الله الرحمن الرحيم
- ٢ اقر ابيمه بن بجوش المزارع ببلجسوق اقر له
- ٣ طوع راغب و(ط)لب واشهد على نفسه في صحته وجواز
- ٤ امر طائعا غير مكروه ولا مجبر ولا مضطهد ولا جاهلا
- ٥ بما اقر به فيه ان عليه وعند وقبله وفي ذمته خالص
- ٦ ماله ديننا ثابتا وحقا لازما له من الاقرار به لزمزم
- ٧ بن نصر من القمح الطيب الصل السالم من العلت
- ٨ اربعة (ر) (د) ب وان يقوم بذلك في صفر سنة سنة < و > عشرين
- ٩ بغير مدافعة ولا ممانعة ولا احتجاج بحجة دون الخروج
- ١٠ من المبلغ المذكور على تمامه وكاله و < ب > ذلك اقر واشهد على
- ١١ نفسه في العشر الثاني من محرم سنة سبع وعشرين وخمسمائة
- ١٢ شهدت عليه بذلك وكتب
- بسم الله الرحمن الرحيم
- اقر عبد المسيح بن بول الشمسي المزارع ببلجسوق
- اقر له طوع راغب و(ط)لب واشهد على نفسه في
- صحته وجواز طائعا غير مكروه ولا مجبر ولا مضطهد
- ولا جاهل بما اقر به فيه ان عليه وعنده
- وقبله وفي ذمته خالص ماله ديننا ثابتا وحقا
- لازما له من الاقرار به لزمزم بن نصر
- من القمح الطيب الصل السالم من العلت بالكيل
- الـ ١٠٠٠ اربعة (ر) (د) ب < و > ثلث النصف من ذلك
- اردين < و > سدس يقوم بذلك في صفر سنة
- المذكورة ولذلك اقر واشهد على
- نفسه في العشر الثاني من محرم سنة سبع وعشرين وخمسمائة



اسماعيل بن زيد بن احمد بن عبد الله	١٣
وحضر سربام بولس واشهد على نفسه بينهما	١٤
.....و < ب > ذلك اقرا واشهدا على نفوسهم	١٥
في التاريخ المذكور شهدت عليهم بذلك وكتب	١٦
اسماعيل بن زيد بن احمد بن عبد الله	

107 (right column): 1. بسم is dotted in the original.

108 (left column): 1. بسم is dotted in the Ms. — 9. I can not decipher the attribute of بالكل. 11. The first word is obscure. — 13. As the name of the witness is hardly legible the reading given in the text may be regarded as provisional. — 14. No positive reading can be proposed for the beginning of this strongly ligatured line.



## 107 (right column).

1. In the name of God, the Compassionate, the Merciful.
2. Abîme b. Begôš, the farmer in Bulğusûq, has acknowledged, (viz.) he has acknowledged for himself
3. voluntarily, desiring and demanding it and has called witnesses to testify to his obligation, he being sound and capable of transacting
4. business, voluntarily, without compulsion and not against his will and not under constraint, and not ignorant
5. of what he has acknowledged herein, viz. that he owes, has in his possession, is in debt and under obligation for, with his undiminished
6. property, as an obligatory debt and an obligation incumbent upon him on the basis of the acknowledgment thereto, to Zamzûm
7. b. Naşr of good, cleansed wheat, free from any admixture
8. eight artabas, and that he will present himself with it in Şafar of the year (five hundred and) twenty six
9. without any delay, or pretext for refusal, or by bringing forward any argument beyond the paying
10. of the afore-mentioned amount completely and fully. And thereto he has acknowledged and has called witnesses to testify to his obligation
11. in the second decade of Muḥarram of the year five hundred and twenty seven.
12. I have testified thereto for him and
13. Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh has written (it).

2. ابیمه corresponds either to Coptic  $\epsilon\pi\iota\mu\epsilon$ , which according to G. HEUSER, *Die koptischen Personennamen*, I, p. 9, 96 may be interpreted as "Son of the daughter" or as a shortened form of  $\epsilon\pi\iota\mu\epsilon\nu\eta\varsigma$ , or to  $\epsilon\pi\iota\mu\alpha$  which is short for  $\epsilon\pi\iota\mu\alpha\tau\omicron\varsigma$  (G. HEUSER, *op. cit.*, p. 96). As to the equation  $\text{ابیمه} = \epsilon\pi\iota\mu\epsilon$  cf. J. V. KARABACEK, *WZKM* XI (1897), p. 16. This name is to be found occasionally in Arabic papyri, e. g. in PÉR Inv. Ar. Pap. 8300<sub>2</sub>, P. Berol. 7515<sub>2, 9, 12</sub> (BAU n° 11), 15076<sub>8</sub>.

بجوش is the exact transcription of the Coptic name  $\pi\epsilon\sigma\omega$ ,  $\pi\epsilon\sigma\omega$  (G. HEUSER, *op. cit.*, p. 17, *CPR* II, p. 204) occurring frequently in Arabic



papyri (e.g. P. Berol. 8008<sub>6</sub> = *BAU* n° 22, 8161<sub>5</sub><sup>r</sup>, 8179<sub>3</sub>, 15076<sub>14</sub><sup>v</sup>; PSR 190+191<sub>6</sub>; PERF n° 655<sub>4</sub>). The son of the person concerned here is mentioned in n° 112<sub>2</sub>. For Bulğusûq see vol. I, p. 151.

8. The Şafar of the year 526 A.H. corresponds to the period between 23rd December, 1131 and 21st January, 1132 A.D.

108 (left column).

1. In the name of God, the Compassionate, the Merciful.
2. 'Abd al-Masîh b. Bûl aş-Şamsî, the farmer in Bulğusûq, has acknowledged, (viz.)
3. he has acknowledged for him(self) voluntarily, desiring and demanding (it) and has called witnesses to testify to his obligation, he being
4. sound and capable of transacting, voluntarily, without compulsion and not against his will and not under constraint,
5. and not ignorant of what he has acknowledged herein, viz. that he owes, has in his possession,
6. is in debt and under obligation for, with his undiminished property, as an obligatory debt and an obligation
7. incumbent upon him on the basis of the acknowledgment thereto, to Zamzam b. Naşr
8. of good, cleansed wheat, free from any admixture, according to the ..... measure
9. four artabas and the third (of an artaba) – the half thereof being
10. two artabas and a sixth (of an artaba) – with which he will present himself in Şafar of the .....
11. afore-mentioned year. And thereto he has acknowledged and has called witnesses to testify to his obligation
12. in the second decade of Muḥarram of the year five hundred and twenty seven.
13. Sarabâm Bûlus has been present and has called witnesses to testify to his obligation before them
14. .... and there(to) they have acknowledged and have called witnesses to testify to their obligation



15. on the (above) mentioned date. I have testified thereto for them and Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh has written (it).

2. We encounter the father of the debtor in n° 105<sub>2</sub>.

13. **سريام** is short for **σαραπάμων** (W. E. CRUM, *CMRL*, n° 226, 289, p. 119, 138), Greek **Σαραπάμων, Σαραπάμων, Σεραπάμων, Σεραπάμμων** (F. PREISIGKE, *Namenbuch*, col. 363). for **سريام** which is to be found frequently in Arabic papyri cf. also IBN AL-ĠĪ'ÂN, *Tuhfa*, p. 184<sub>9</sub> (to be read **سريام** instead of **سريام**) and G. MASPERO, *Notes au jour le jour* IV (*PSBA* XIV, 1891/92), p. 200. **بولس** is the well known name **παῦλος** (W. E. CRUM, *CMBM*, p. 550), **Παῦλος** (F. PREISIGKE, *Namenbuch*, col. 293).

## 109, 110

Acknowledgment of a debt in corn.

Ta'riḥ n° 1800. Second decade of Muḥarram, 527 A.H. (22nd November to 1st December, 1132 A.D.).

Yellow-brown, well calendered paper. 25.5 × 16.5 cm. Two columns of 15 and 17 lines written in black ink by Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh. Diacritical points are but sparsely added. The leaf has been folded in the middle and then parallel to the lines from bottom to top the widths of the successive folds being: 3.2 + 3.3 + 3.5 + 3.6 + 4 + 4 + 3.4 cm. Verso blank.

Place of discovery the Fayyûm.

Complete; the margins remain entirely, at the bottom and top large blank spaces.

General number 34602.



- |    |                                                       |    |                                                  |
|----|-------------------------------------------------------|----|--------------------------------------------------|
| ١  | بسم الله الرحمن الرحيم                                | ١  | بسم الله الرحمن الرحيم                           |
| ٢  | اقر بلتوس بن الخليج المزارع ببلجسوق اقر له طوع        | ٢  | اقر شبيب بن مقاره المزارع ببلجسوق اقر له         |
| ٣  | راغب و(طا)ب واشهد على نفسه في صحة من عقله اقر طائعا   | ٣  | طوع راغب و(طا)ب واشهد على نفسه في صحة من عقله    |
| ٤  | غير مكروه ولا مجبر ولا مضطهد ولا جاهلا بما اقر به فيه | ٤  | اقر طائعا غير مكروه ولا مجبر ولا مضطهد ولا جاهلا |
| ٥  | ان عليه وعنده وقبله وفي ذمته وخالص ماله               | ٥  | بما اقر به فيه ان عنده وقبله وفي ذمته خالص ماله  |
| ٦  | دينا ثابتا وحقا لازما له من الاقرار به لزرم           | ٦  | دينا ثابتا وحقا لازما له من الاقرار به لزرم      |
| ٧  | بن نصر من القمح الطيب الصل السالم من العاث            | ٧  | بن نصر من القمح الطيب الصل السالم                |
| ٨  | ثلاثة ا(ر)ا(د)ب و < و > ربع اردب يقوم بذلك في صفر سنة | ٨  | من العاث اربعة ا(ر)ا(د)ب وثلث النصف من ذلك       |
| ٩  | ستة وعشرين وخمسة مائة بغير مدافعة ولا ممانعة ولا      | ٩  | اردبين < و > سدس يقوم بذلك في صفر سنة            |
| ١٠ | احتجاج بحجة دون الخروج من المبلغ المذكور على          | ١٠ | ستة وعشرين وخمسة مائة                            |

109 (right column): 1. بسم is provided with a dot in the archetype. — 9. و has been omitted before سدس by oversight.

110 (left column): 1. بسم is dotted in the Ms. — 2. بلسوق in the Ms. is a scribal error for ببلجسوق. — 6. لزرم is mis-written in the original for لزرم or لزرم. — 8. اردب is dotted in the Ms.



- ١٠ بغير مدافعة ولا ممانعة ولا احتجاج بحجة دون ١١ تمامه وكاله بذلك اقر واشهد على نفسه في
- ١١ الخروج من المبلغ المذكور على تمامه وكاله ١٢ العشر الثاني من محرم سنة سبع وعشرين وخمسمائة
- ١٢ ولذلك اقر واشهد على نفسه في العشر الثاني ١٣ اشهدني الم[قد]ر على نفسه بذلك وكتب
- ١٣ من محرم سنة سبع وعشرين وخمسمائة ١٤ اسمعيل بن زيد بن احمد بن عبد الله
- ١٤ شهدت عليه بذلك وكتب ١٥ واشهدني زكري بن ابو سهل على نفسه لزمر بن نصر
- ١٥ اسمعيل بن زيد بن احمد بن عبد الله ١٦ ربع اردب وسدس قح بالكيل . . . . . في صفر
- سنة ستة وعشرين وخمسمائة
- ١٧ وكتب اسمعيل بن زيد بن احمد بن عبد الله

110 (left column) : 15. نصر is dotted in the archetype. — 16. The group of letters following بالكيل occurring also in n° 108<sub>9</sub>, 111<sub>8</sub> is not legible.



## 109 (right column).

1. In the name of God, the Compassionate, the Merciful.
2. Šabīb b. Maqâre, the farmer in Bulġusûq, has acknowledged, (viz.) he has acknowledged for him(self)
3. voluntarily, desiring and demanding (it) and has called witnesses to testify to his obligation, he being in a state of sound mind:
4. he has acknowledged voluntarily, without compulsion and not against his will and not under constraint, and not ignorant
5. of what he has acknowledged herein, viz. that he has in his possession, is in debt and under obligation for, with his undiminished property,
6. as an obligatory debt and an obligation incumbent upon him on the basis of the acknowledgment thereto, to Zamzam
7. b. Naṣr of good, cleansed wheat, free
8. from any admixture four artabas and a third (of an artaba) — the half thereof being
9. two artabas and a sixth (of an artaba) — with which he will present himself in Šafar of the year five hundred and twenty six
10. without any delay, or pretext for refusal, or by bringing forward any argument beyond
11. the paying of the afore-mentioned amount completely and fully.
12. And thereto he has acknowledged and has called witnesses to testify to his obligation in the second decade
13. of Muḥarram of the year five hundred and twenty seven.
14. I have testified thereto for him and
15. Isma'īl b. Zaid b. Aḥmad b. 'Abdallāh has written (it).

2. As to Šabīb see remarks on n° 83<sub>4</sub> (p. 54). مقاره is the exact transcription of Coptic μακαρε (*P. Lond.* IV, n° 1499<sub>7</sub> [p. 441], Greek Μακαρε, F. PREISIGKE, *Namenbuch*, col. 202) the short form of μακαριος. The name is to be found occasionally in Arabic papyri, e.g. n° 122, PERF n° 648<sub>2.4</sub>; PER Inv. Ar. Pap. 3178<sub>4</sub>, 8648<sub>5</sub>, P. Berol. 9171<sub>7</sub>, 10 f.

For Bulġusûq see vol. I, p. 151.



## 110 (left column).

1. In the name of God, the Compassionate, the Merciful.
2. Bilatûs b. al-Ḥalîğ, the farmer in Bulğusûq, has acknowledged, (viz.) he has acknowledged for him(self) voluntarily,
3. desiring and demanding (it) and has called witnesses to testify to his obligation, he being in a state of sound mind: he has acknowledged voluntarily,
4. without compulsion and not against his will and not under constraint, and not ignorant of what he has acknowledged herein, viz.
5. that he owes, has in his possession, is in debt and under obligation for, with his undiminished property,
6. as an obligatory debt and an obligation incumbent upon him on the basis of the acknowledgment thereto, to Zamzam
7. b. Naşr of good, cleansed wheat, free from any admixture
8. three artabas and a quarter of an artaba with which he will present himself in Şafar of the year
9. five hundred and twenty six without any delay, or pretext for refusal, or
10. by bringing forward any argument beyond the paying of the afore-mentioned amount
11. completely and fully. Thereto he has acknowledged and has called witnesses to testify to his obligation in
12. the second decade of Muḥarrîm of the year five hundred and twenty seven.
13. The acknowledger has called me to witness to his obligation in respect thereto, and
14. Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh has written (it).
15. Zikrî b. Abû Sahl has called me to witness to his obligation (that there are) to the credit of Zamzam b. Naşr
16. a quarter and a sixth (of an artaba) of wheat according to the ..... measure on Şafar of the year five hundred and twenty six,
17. and Isma'îl b. Zaid b. Aḥmad b. 'Abdallâh has written (it).



2. As to the name بلتوس cf. vol. I, p. 167. For الخليج cf. AD-DAHABÎ, *Muštabih*, p. 112.

13. For this formula cf. S. CUSA, *I diplomî Greci ed Arabi di Sicilia*, I, p. 85, P. Berol. 15055 $\frac{1}{2}$  (Islam xxii [1934], p. 61).

15. As to the orthography of the name زكرى (Zikrî) cf. vol. I, p. 167.

## 111

(Pl. XVII)

Acknowledgment of a debt in corn.

Ta'rîh n° 1799.

Rabî' I, 527 A.H. (10th January to 9th February, 1133 A.D.).

Brown, well calendered, tolerably fine paper.  $16.2 \times 14.1$  cm. The text is written in black ink by three hands (A ll. 1-12, witness B ll. 12 left side and 13 left side, witness C ll. 13 right side and 14). Diacritical points are used sparingly. The leaf has been folded at first in the middle  $7.5 : 6$  cm. and then parallel to the lines from bottom to top the widths of the successive folds being:  $1 + 2.3 + 2.5 + 2.6 + 2.6 + 2.7 + 2.5$  cm. This little roll was then folded in the middle  $7 : 6.4$  cm. and three times at intervals of  $2.8 + 2.6 + 1.5$  cm.

Place of discovery the Fayyûm.

At the top a large blank space, the right margin entire, the right edge below and parts of the left margin torn off.

General number 34601.

١ بسم الله الرحمن الرحيم  
٢ اقر ثابت بن دين الحاكى من بنى رفع المقيم يومئذ بالناحية  
٣ المعروفة ببلجسوق من اعمال الفيوم عند شهود هذا الكتاب  
٤ وأشهدهم على نفسه طوعا فى صحة بدنه وجواز امر غير مكره ولا مجبر  
٥ ولا مضطهد ولا بجاهل بما اقر به فيه ان عليه وعنده وقبله وفى ذمته

1. بسم is dotted in the Ms. — 2. The reading رفع is not certain, it is also possible that روح is intended but strongly ligatured by the scribe. — 3. المعروفة and ببلجسوق are dotted thus in the Ms. — 4. Nûn in بدنه is dotted in the original. — 5. Ms. ذمته.



- ٦ وخالص ماله ديناً ثابتاً وحققاً واجباً لازماً له منه وعرفه وتحققه للمكني
- ٧ بابو العلا بن برقوق المزارع بالناحية المعروفة بعلمها من القمح الطيب الناق
- ٨ النقي اربعة ارادب بالكيل . . . . . النصف من ذلك ارددين يقوم  
له بجملة ذلك
- ٩ في صفر من سنة ست وعشرين وخمسة مائة او الى من يقوم مقامه  
ممن يحضر اليه هذه
- ١٠ الحجة بغير مدافعة ولا ممانعة ولا احتجاج بحجة ولا اعتلال بعلة عن  
الخروج له
- ١١ من ما يلزمه على تمامه وكماله حتى لا يبقى منه شيء ملء ولا خل وبجميعه  
اشهد على نفسه
- ١٢ في ربيع الاول من سنة سبع وعشرين وخمسة مائة شهد يوسف بن  
عيسى بن صالح بن محمد على
- ١٣ شهد عيسى بن صالح بن محمد بن سعد بن صح اقرار المقر بما فيه وكتب في تاريخه
- ١٤ الخطيب على اقرار المقر بما فيه . . . . . وكتب في تاريخه

1. In the name of God, the Compassionate, the Merciful.

2. Tābit b. Dunain al-Hākimī, numbering among the Banū Rafa', residing at this time in the borough

3. known as Bulğusûq, belonging to the district of al-Fayyûm, has acknowledged in the presence of the witnesses to this document

4. and has called them to witness to his obligation voluntarily, being in soundness of body and capacity of transacting business, without compulsion and not against his will

7. Ms. بالناحية — 8. The group of letters following بالكيل occurring also in n° 108<sub>9</sub>, 110<sub>16</sub> is obscure. — 11. The reading ملء ولا خل is due to Prof. A. JEFFERY. — 13. فيه is dotted in the Ms. — 14. I cannot decipher the group of four letters above لله which looks like لله.



5. and not under constraint, and not ignorant of what he has acknowledged herein, viz. that he owes, has in his possession, is in debt and under obligation for,

6. with his undiminished property, as an obligatory debt and an obligation incumbent upon him, binding him by this (acknowledgment), of which he is cognizant and certain, to the surnamed

7. Abu'l-'Alâ b. Barqûq, the farmer in the borough known as 'Alhâ (?) of good, pure, clean

8. wheat four artabas according to the ..... measure—the half thereof being two artabas. He will deliver all this

9. in Şafar of the year five hundred and twenty six to him or to whoever should stand in his stead presenting

10. this voucher, without any delay, or pretext for refusal, or by bringing forward any argument or plea instead of paying him

11. what is incumbent upon him completely and fully, so that there does not remain thereof anything much or little, and he has called witnesses to testify to his obligation respecting it all

12. in Rabî' I of the year five hundred and twenty seven. Yûsuf b. 'Îsâ b. Şâlih b. Muḥammad is witness to

13. the acknowledgment by the acknowledger respecting that which (is contained) herein and he has written (it) on its date.

'Îsâ b. Şâlih b. Muḥammad b. Sa'd b.

14. al-Ḥaṭīb is witness to the acknowledgment by the acknowledger respecting that which (is contained) herein ..... and he has written (it) on its date. Valid.

2. As to the name <sup>دین</sup> cf. *AD-DAḤABÎ, Muṣṭabih*, p. 198. As to the *nisba* الحاکمی referring to the Fâtimid Caliph al-Ḥâkim bi-amr Allâh (375-411 A.H.) cf. *AS-SUYÛTÎ, Lubb al-Lubâb*, p. 75.

7. I have failed to identify the place name <sup>عليها</sup> referring perhaps to an unknown locality in the Fayyûm.

9. The Şafar 526 A.H. corresponds to the period between 23rd December, 1131 and 21st January, 1132 A. D.

13-14. For this formula cf. vol. I, p. 63, 154 ff.



## 112

(Pl. XVII)

Acknowledgment of a debt in corn.

Ta'rih n° 1803. First decade of Rabî I, 527 A.H. (10th to the 19th January, 1133 A.D.).

Yellowish-brown, well calendered paper.  $25.4 \times 8.4$  cm. The text is written by three different hands in black ink. (A ll. 1-14, B ll. 15-17, C ll. 18-19.). Diacritical points occur sparingly.

On verso :

بسم الله الرحمن الرحيم  
كرام

Traces of about 7 letters.

The paper has been folded parallel to the lines from bottom to top, the widths of the successive folds being:  $9.7 + 1 + 2.5 + 1.9 + 2 + 2 + 2.6 + 1.8 + 2.1 + 2.3 + 2.8 + 3.1 + 0.7$  cm.

Place of discovery the Fayyûm.

Worm-eaten but in general fairly well preserved. There is a large blank space at the top and a small margin upon the right side, the left margin is whole, the left corner at the bottom torn off.

- ١ بسم الله الرحمن الرحيم
- ٢ اقروا ناجد بن ابيه بن بجوش وابراهيم
- ٣ بن شكر الساكنين بلجسوق واشهدوا
- ٤ على انفسهم طوعا في صحة من عقولهم وابدانهم
- ٥ وجواز امورهم غير مكرهين ولا مجبرين
- ٦ ولا مطهدين ان عليهم وعندهم لزمزم

2. The name ناجد is not clearly to be made out only ا being certain. The last two letters look somewhat like ص. — 3. Ms. للجنسوق. — 5. The upper parts of the letters in وجواز امورهم are destroyed. — 6. ان which has been corrected by the scribe from له is dotted in the original.



- ٧ بن نصر من القمح الطيب النقي السالم  
 ٨ من العلت اربعة ارادب ونصف  
 ٩ يقوموا له بذلك في صفر سنة ستة  
 ١٠ وعشرين وخمماية ..... من شهر سنة  
 ١١ سبع وعشرين وخمماية في شهر شعبان  
 ١٢ ..... وبذلك اقروا واشهدوا  
 ١٣ على انفسهم في العشر الاول من ربيع  
 ١٤ الاول سنة سبع وعشرين وخمماية  
 ١٥ [شهد] . . . بن عليقة  
 ١٦ بما يعهد بهذه الحجة . . .  
 ١٧ وكتب شوال بن صالح في تاريخه  
 ١٨ شهد دينار بن سليمان على اقرار [مقرين]  
 ١٩ بجميع ما فيه وكتب عنه بامـ [ره وبخضره في تاريخه]

1. In the name of God, the Compassionate, the Merciful.

2. Nâğid b. Abîme b. Beğôš and Ibrahîm

3. b. Šukr, residing in Bulğusûq, have acknowledged and have called witnesses to testify

4. to their obligation voluntarily, in a state of sound mind and body

7. نصر (pointed) is obviously a correction by the hand of the scribe. — 8. Ms. العلت (Tâ replacing Tâ, cf. vol. I, p. 64). — 9. سنة سنة are thus dotted in the original. — 10. The word following وخمماية (only Yâ being dotted in the Ms.) is hardly decipherable. — 11. Ms. خمماية. — 12. No positive reading can be proposed for the first half of this line. — 13. The word following العشر is not clearly to be made out. Apparently the scribe has corrected الأولى from another word. — 15-17. The signature of the witness is strongly ligatured; the reading given in the text may be regarded, therefore, as provisional. At the end of the line 17 a handmark is to be observed.



5. and transacting their business, without compulsion and not against their will

6. and not under constraint, that they owe and have in their possession, to Zamzam

7. b. Naṣr of good, pure, cleansed

8. wheat four artabas and a half (artaba)

9. which they will deliver to him in Ṣafar of the year five hundred

10. and twenty six ..... the months of the year

11. five hundred and twenty seven in the month of Ša'bân(?),

12. .... and they have acknowledged thereto and have called witnesses to testify

13. to their obligation in the first decade of Rabî'

14. I of the year five hundred and twenty seven.

15. [Witness is] . . . . . b. 'Ulaiqa

16. to that which has been covenanted in this instrument . . . . .

17. and Šawwâl b. Šâlih has written (it) on its date.

18. Dînâr b. Sulaimân is witness to the acknowledgment by the [acknowledgers]

19. respecting all that (is contained) herein and it has been written for him at [his] order [and in his presence on its date].

2. For ناجد cf. vol. I, p. 106, for the name of his father n° 107<sub>2</sub> (p. 132 f.).

3. There are several possibilities of reading the name سكر; we have the choice between سُكْر, سَكْر, شَكْر and شَكْر but the former is the most common. Cf. AD-DAHABÎ, *Muṣṭabih*, p. 267.

13. As to العشر الاول cf. vol. I, p. 85.



J

## Order for payment

and

## Receipts of varied content







## 113

## Order for payment.

Inv. n° 135. IV/Vth Century of the Hiġra (X/XIth Century A.D.).

Brown, in some parts darker coloured paper. 10.8 × 17.9 cm. On recto 6 lines belonging to the bottom of a letter are written in blackish-brown ink (A). On verso an order for payment is written in four lines in black ink (B). Both texts are entirely destitute of diacritical points. The paper has been folded at the middle and parallel to the lines from bottom to top, the widths of the successive folds being: 1.7 + 1.4 + 1.5 + 2 + 2 + 2.1 cm.

Place of discovery is unknown.

Complete, very well preserved.

Two similar orders for payment (PER Inv. Chart. Ar. 2096 and 8035) have been published by J. v. KARABACEK, *MPER* II/III (1887), p. 161, 168. R. GRASSHOFF, *Das Wechselrecht der Araber*, p. 58 f. has pointed out that these orders are to be regarded as the simplest form of a *hawāla mutlaqa* (ibid. p. 55).

١ بسم الله الرحمن الرحيم  
٢ يا با جميل اعزك الله ادفع الى ابى الحسن مقبل [ارض] الامير  
٣ ايده الله اربعين دينار معسولة واحسب بها  
٤ فى حسابك المجرى وكتب الحر بن جعفر بخطه

1. In the name of God, the Compassionate, the Merciful.

2. Oh Abû Gamîl,—may God render thee mighty—pay to Abu'l-Hasan, the lessor of the land of the Amîr —

3. may God strengthen him — forty dînârs correctly counted out, and put it

4. on the current account. And al-Hurr b. Ġa'far has written (it) in his (own) handwriting.

2. Only the lower parts of two letters are visible, I presume *ارض* — 3. دينار is vernacular spelling for دينار.



2. Besides جَمِيل also جَمِيل, جَمِيل, جَمِيل and جَمِيل would be possible; cf. vol. I, p. 261. As to the signification of قَبْل "donner à ferme" see R. Dozy, *Supplément*, II, p. 304. Domains of Amîrs in Egypt are occasionally mentioned in the papyri, e.g. P. Cair. B. É. Ta'rih n° 1742 b<sub>6</sub> (من ضياع) ضياع الأمير 793<sub>12f</sub>, ضياع (أ) لامير الفتح مولى امير الموم [نن 764<sub>3</sub> PERF, الامير ايده الله) من ضياع الامير اعزّه الله (P. Ryl. Arab. III n° 114f. (p. 26), الصلاح اما جور ايده الله

3. As to معسول cf. vol. I, p. 173, 181 and above n° 83.

## 114

(Pl. XVIII)

Receipt for a debt repaid.

Inv. n° 274. Sa'bân, 241 A.H. (15th December, 855 to 13th January, 856 A.D.).

Light brown, tolerably fine papyrus. 16·1 × 13·1 cm. On recto 14 lines of a letter addressed to Ašmûn (two lines thereof being written on the margin lengthwise), on verso a receipt for a debt, both texts in black ink. Of the text on verso lines 1-7 (hand A) and the signatures of the witnesses (B ll. 7-9, C ll. 10-12, D l. 13) are written parallel to the vertical fibres, line 14 (E) runs around the margins, line 15 (hand F) is placed on the right margin lengthwise. The papyrus has been folded at the middle and then parallel to the lines from top to bottom, the widths of the successive folds being: 0·6 + 1·8 + 1·9 + 2 + 1·3 + 1·5 + 1·7 + 1·5 + 2 + 1·5 cm.

Place of discovery probably al-Ušmûnain.

Complete and in good condition.

١ بسم الله الرحمن الرحيم  
٢ اقر عبد الله بن محمد ان العشرين  
٣ ديناراً التي ضمنها يحيى بن اسحق عن  
٤ شبيب بن ثيدر فلاوه قد قبض  
٥ منها ستة عشر ديناراً ولم

3. Only Nûn is dotted in ضمنها.



٦. يبق له من ذلك الا اربعة الدنانير  
 ٧. على يحيى بن اسحق شهد حفص بن محمد  
 ٨. على عبد الله بن محمد  
 ٩. بكما في هذا الكتاب  
 ١٠. شهد تنوس بن يحنس بما في هذا الكتاب  
 ١١. وكتب في شعبان سنة ٥٩٨  
 ١٢. شهد رجا بن عطا على اقرار عبد الله بن محمد  
 ١٣. ويحيى بن اسحق بما في هذا الكتاب  
 ١٤. شهد احمد بن محمد بن ابى الفرج الاصميهانى البزاز على اقرار عبد الله بن محمد اقرانه لم يبق له على يحيى بن اسحق من الخط الذى له عنده الا اربعة الدنانير وذلك في شعبان سنة احدى واربعين وماتين واقرا عبد الله بن محمد ان الخط الذى عنده ليحيى بن اسحق لم يبق .....  
 على يحيى الا اربعة الدنانير .....  
 ١٥. واحمد بن عيسى وكتب شهادته بخطه /

1. In the name of God, the Compassionate, the Merciful.
2. 'Abdallâh b. Muḥammad has acknowledged that (4/5) he has received sixteen dînârs of the twenty
3. dînârs in respect to which Yaḥyâ b. Ishâq had stood surety for
4. Šabîb b. Theodor Flâwe;
5. and there does not
6. remain thereof to the debit of Yaḥyâ b. Ishâq
7. but four dînârs. Witness is Ḥafṣ b. Muḥammad
8. as to the responsibility of 'Abdallâh b. Muḥammad
9. respecting all that (is contained) in this document.

14. The words سنة , وماتين , ان , الدنانير are dotted thus in the Ms. The letters following يبق and الدنانير are no longer legible.



10. Tanûs b. Yohannes is witness respecting that which (is contained) in this document

11. and he has written (it) in Ša'bân of the year 241.

12. Riġâ b. 'Aṭâ is witness to the acknowledgment by 'Abdallâh b. Muḥammad

13. and (by) Yaḥyâ b. Ishâq respecting the tenor of this document.

14. Witness is Aḥmad b. Muḥammad b. Abi'l-Faraġ, originating from Iṣbahân, the linen merchant, to the acknowledgment by 'Abdallâh b. Muḥammad; he has acknowledged that there does not remain to his credit (and) to the debit of Yaḥyâ b. Ishâq according to the obligation in writing which is in his favour and (held) by him, but four dînârs, and this in Ša'bân of the year two hundred and forty one; and 'Abdallâh b. Muḥammad has acknowledged that the obligation in writing which is (held) by him, is to the favour of Yaḥyâ b. Ishâq; there does not remain ..... to the debit of Yaḥyâ but four dînârs .....

15. And (by) Aḥmad b. 'Îsâ who has written his testimony in his (own) handwriting.

4. As to the proper name شبيب cf. remarks on n° 83<sub>4</sub> (p. 54). For فلاوه Coptic φλλοϣε cf. *MPER* II/III (1887), p. 166.

10. سوس may be read تنوس (Coptic τανος, F. PREISIGKE, *Namenbuch*, col. 412 Τάνος; cf. G. HEUSER, *Die Personennamen, der Kopten*, I, p. 96. a short form for λαμιανος, *P. Ryl. Arab.* x n° 7<sub>2</sub>, p. 114) or perhaps تنوس Τίτος, Τίτος in F. PREISIGKE, *op. cit.*, col. 439.

11. As for the year given in Greek numerals cf. vol. I, p. 81.

12. It is not certain whether this witness is a different person from the Riġâ b. 'Aṭâ occurring as a tax-officer in *PERF* n° 776<sub>2</sub> (dated 248 A. H.) and *P. Berol.* 15107<sub>4</sub> (dated 252 A. H.).

14. As for the calling البزاز cf. vol. I, p. 81. Other instances for خط in the signification of "obligation in writing, instrument, deed" are offered by *P. Berol.* 8050<sub>7</sub>, 8059<sub>5</sub>, 8166<sub>2</sub>, 15078<sub>7,9</sub> and *P. Heid.* III, n° 13<sub>6</sub> (p. 98).

15. An Aḥmad b. 'Îsâ is mentioned as a witness also in n° 90<sub>5</sub> (p. 79) but it can not be made out with certainty from the writing if one and the same person has signed to both the documents.



## 115

(Pl. XVIII)

Receipt for flax delivered in accordance with agreement.

Inv. n° 304.

IIIrd Century of the Hīgra (IXth Century A.D.).

Brown, fine papyrus. 16×6·8 cm. On recto two lines forming the conclusion of a private letter at right-angles to the horizontal fibres, on verso 9 lines of a receipt by the hand of al-Ḥusain b. Ayyûb at right-angles to the vertical fibres. Both texts are written in black ink and entirely destitute of diacritical points. Formerly the papyrus was several times folded parallel to the lines.

Place of discovery unknown.

In good condition, the upper part is lost: at both sides small margins, a larger space is left blank below the text.

- |                                     |   |
|-------------------------------------|---|
| .....                               | ١ |
| وستين حزمة كان ندفها                | ٢ |
| وبعضها للحسين بن ايوب               | ٣ |
| من الصك الذي عليه بها               | ٤ |
| فلم يبق للحسين بن ايوب              | ٥ |
| على محمد بن اسمعيل من هذا < ا > لصك | ٦ |
| قليل ولا كثير وكتب                  | ٧ |
| الحسين بن ايوب بخطه                 | ٨ |
| وكتب الحسن بن ايوب بخطه             | ٩ |

1. ....

2. and sixty bundles flax which he cleaned(?)

3. and divided into portions for al-Ḥusain b. Ayyûb

4. arising from the bill, which obliges him to it,

1. Only the lower parts of about five letters are visible. — 2. The last word of the line is not clear, the first two letters being smeared, we may presume يخرجها or even ندفها. — 6. The Alif in الصك is omitted by oversight.



5. so that there does not remain to the credit of al-Ḥusain b. Ayyûb,
  6. to the debit of Muḥammad b. Isma'îl anything of (the content of) this bill
  7. either little or much, and
  8. al-Ḥasain b. Ayyûb has written (it) in his (own) handwriting;
  9. and al-Ḥasan b. Ayyûb has written (it) in his (own) handwriting.
2. As to كَان (flax) cf. above n° 81<sub>5</sub> (p. 46f.).

8. As to the naming of the writer of the document, who here is the same as the creditor of the bill, cf. vol. I, p. 82. Since the beginning of the document is lost we do not know why his brother al-Ḥasan has set his signature to the document. At any rate it is not probable that he has acted as a witness for none of the customary formulae pointing to this fact, is connected with his name.

## 116

(Pl. X)

Quittance.

Inv. n° 107. 285 A.H. (28th January 898, to 17th January, 899 A.D.).

Yellowish brown, coarse papyrus 10.3 × 6 cm. On recto one line is written in black ink across the horizontal fibres, on verso seven lines of a quittance in black ink parallel to the vertical fibres. Diacritical points are lacking.

Place of discovery unknown.

Only the upper part of the right half of the document is preserved.

١ بسم الله الرحمن الرحيم

٢ براة لعيسى بن سـ.

٣ واحد وجميع ]

٤ الى مجد من اليسع عـ.



- ٥ على . . . حاجة وذل[ك في شهر كذا من سنة]
- ٦ خ[مس] وثمان[ين] وما[تتين]
- ٧ [ . . . . . ]

1. In the name of God, the Compassionate, the Merciful.
2. Quittance for 'Îsâ b. ... [
3. one (dînâr) and all [
4. to Mağd from al-Yasa' '[
5. .... and thi[s in the month of..... of the year]
6. [two] hundred and eig[ht]y f[ive].
7. ....

## 117, 118

( Pl. XVII, XIX )

Quittances.

Inv. n° 96. II/IIIrd Century of the Hiġra (VIII/IXth Century A.D.).

Light-brown, fine papyrus.  $8.1 \times 10.5$  cm. On recto five lines across the horizontal fibres, on verso three lines parallel to the vertical fibres, both by the same hand in black ink. The papyrus has been folded parallel to the lines from bottom to top the widths of the successive folds being:  $1.7 + 3.3 + 3.2$  cm.

Place of discovery probably al-Ušmûnain.

Only the upper part of the quittances is preserved.

On verso :

١ بسم الله الرحمن الرحيم

٢ قبض حسين بن يحنس من رماح بن يوسف

5. The group of three letters following على is not legible. — 6. A piece of the bend belonging to final Sin of خمس is preserved. — 7. Only scanty remains of six letters survive of this line.



- ٣ الم[تو] كل بطراز اشمون وانصني  
 ٤ [ ] اراي العباس اعزه الله  
 ٥ [ ] وايضا دينرين وايضا دينرين

On recto :

- ١ بسم الله الرحمن الرحيم  
 ٢ قبض حسين بن يحنس من رماح [بن يوسف]  
 ٣ المتوكل بطراز [شمون وانصني]

On recto :

1. In the name of God, the Compassionate, the Merciful.
2. Ḥusain b. Yoḥannes has taken over from Ramâḥ b. Yûsuf,
3. the proctor of the *Tirâz* of Ašmûn and Anšinâ
4. [ ] of Abu'l-'Abbâs — may God render him mighty —
5. [ ] and also two dînârs, and also two dînârs

On verso :

1. In the name of God, the Compassionate, the Merciful.
2. Ḥusain b. Yoḥannes has taken over from Ramâḥ [b. Yûsuf,]
3. the proctor of the *Tirâz* of A[šmûn and Anšinâ]

3. As to the renowned textile-manufactory of Ašmûn and Anšinâ-Antinoe see the article *tirâz* by the present writer in *Enzyklopädie des Islām*, IV, p. 855, and as to the localities concerned *Probleme der arabischen Papyrusforschung*, I, p. 388.

Verso : 3. The lower parts of the letters are destroyed. Tâ in المتوكل is dotted in the Ms.



## Deeds of gift

(ṣadaqât).







## 119

(Pl. XIX)

Legacy.

Ta'rih 1902. Šawwâl 348 A.H. (5th December, 959 to 2nd January, 960 A.D.).

White vellum, yellow coloured on the back. 40×23·8 cm. On recto a deed of *ṣadaqa* written in 17 lines in red-brown ink by six different hands (A ll. 1-13 right side drafted the main part of the document, while the signatures of the five witnesses ll. 13-17 are by five different hands B-F). Diacritical points are but sparsely added. Reverse blank. The parchment has been folded parallel to the lines from bottom to top, the widths of the successive folds being: 3·2+3·2+3·1+4·2+5·2+5+5+4·7+4·7+2·3 cm.

Place of discovery probably the Fayyûm.

Complete, very well preserved.

Former signatures Bardî 61, general number 27680.

- ١ بسم الله الرحمن الرحيم
- ٢ شهد الشهود المسمون في اخر هذا الكتاب على اقرار يحنس بن شنوده بن
- ٣ بطرس بطاقس من سكان ططون من كورة الفيوم اقر عندهم واشهدهم  
على نفسه
- ٤ في صحة عقله وبدنه وجواز امره طائع غير مكره ولا مجبر ولا مضطهد طالب
- ٥ راغب انه صدق على سميهِ دركة الصبية التي رباها ثلث ما تملكه يمينه

5. The word following سميهِ is apparently corrected by the scribe, who wrote originally دكه but obliterated Mîm and inserted ر above the Dâl.



٦ من دينار او درهم او ثوب او نحاس او منزل او عرصه او شئ  
مما يسوى درهم

٧ واحد صدق ذلك عليها صدقة لوجه الله لا يريد بذلك جدى ولا شكورا

٨ فتي ما ادعى يحنس بن شنوده او احد بانسابه بدعوى او احتج بحجة  
بوجه من

٩ الوجوه و{لا} سبب من الاسباب او يبطل هذه الصدقة فدعواه في ذلك

١٠ باطل وزور وافك وعدوان شهد على اقرار يحنس بن شنوده بجميع  
ما في هذا الكتاب

١١ بعد ان قرى عليه وعرفه واقرب فهمه في صحة عقله وبدنه وجواز امره طائع

١٢ غير مكره ولا مجبر ولا مضطهد طالب راغب وذلك في شوال من سنة

١٣ ثمان واربعين وثلثمائة شهد ابراهيم بن احمد بن رزق على اقرار يحنس [بن شنو] ده

١٤ شهد عبد الصمد بن يوسف بجميع ما في هذا الكتاب وكتب شهادته [بخطه]

١٥ على اقرار يحنس بن شنوده شهد حي بن الدياس على اقرار يحنس بن شنوده

بجميع ما في (١٦) هذا الكتاب  
وكتب شهادته بخطه

6. Though نحاس is perfectly clear the reading نحاس is scarcely possible here. I presume it to be a scribal error or a peculiar spelling for نحاس. Parallel instances are فلسطين for فلسطين (PERF n° 760<sub>7</sub>), السلطان for السلطان (PER Inv. Ar. Pap. 100), الفسطاط for الفسطاط (PER Inv. Ar. Pap. 8109<sub>8</sub>). In the dialect of Egypt the difference between the dental Sîn and palatal Šâd when the Sîn is followed by another palatal is hardly noticeable as the places of articulation in both cases lay very close to each other (cf. W. SPITTA-BEY, *Grammatik des arab. Vulgärdialekts von Aegypten*, Leipzig 1880, p. 9). — 7. At the end of the line شكورا is obviously miswritten for شكورا. Prof. J. SCHACHT has helped in reading this passage. — 9. لا is attributable to a lapse of the clerk, who from habit used the negative formula. — 15. Ms. حي.



- ١٤ شهد ابرهيم بن علي بن الحسن القايفي  
 ١٥ علي اقرار يحنس بن شنوده بجميع ما فيه  
 وكتب بخطه  
 ١٦ شهد ابرهيم بن حنين بجميع ما  
 ١٧ في هذا الكتاب وكتب شهادته بخطه

1. In the name of God, the Compassionate, the Merciful.
2. The witnesses named at the end of this document have testified to the acknowledgment by Yoḥannes b. Šanûda b.
3. Buṭrus Baṭâqos, numbering among the inhabitants of Ṭuṭûn of the district of al-Fayyûm, (who) has acknowledged in their presence and has called them to witness respecting his obligation
4. he being in a state of sound mind and body and capable of transacting his business, voluntarily, without complusion and not against his will and not under constraint, (but) demanding
5. and desiring (it) that he has bestowed on Simîya as a charitable endowment the slave girl Daraka, whom he has brought up, she representing the third part of that which his right hand possesses
6. of dînârs or dirhams or garments or copper(work) or dwelling houses or open land or anything that is equivalent to one
7. dirham: he has bestowed this as a charitable endowment for the sake of God, not intending thereby any profit or reward.
8. But if Yoḥannes b. Šanûda or any one in his kindred should bring in an action or take any exception for any cause
9. or reason whatsoever, or should declare this charitable endowment (*sadaqa*) void, then his action in respect to it shall be
10. groundless, a falsehood, a fraud and an unjust proceeding. (The following witnesses) have testified to the acknowledgment by Yoḥannes b. Šanûda respecting all that (is contained) in this document
11. after (it) had been read to him and he is cognizant of it and has acknowledged that he has understood it, he being in a state of sound mind and body and capable of transacting his business, voluntarily,
12. without complusion and not against his will and not under constraint, (but) demanding (and) desiring (it), and this in Šawwâl of the year



13. three hundred and forty eight. Witness is Ibrahîm b. Aḥmad b. Rizq to the acknowledgment by Yoḥannes [b. Šanû]da (14) respecting all that (is contained) in this document, and he has written [his] testimony [in his (own) handwriting].

14. Witness is 'Abd aṣ-Šamad b. Yûsuf (15) to the acknowledgment by Yoḥannes b. Šanûda respecting all that (is contained) in (16) this document, and he has written his testimony in his (own) handwriting.

14. Witness is Ibrahîm b. 'Alî b. al-Ḥasan al-Qâ'ifi (15) to the acknowledgment by Yoḥannes b. Šanûda respecting all that (is contained) herein, and he has written (it) in his (own) handwriting.

15. Witness is Ḥayy b. ad-Dayyâs to the acknowledgment by Yoḥannes b. Šanûda (16), and it has been written for him at his order.

16. Witness is Ibrahîm b. Ḥunain respecting all that (is contained)

17. in this document, and he has written his testimony in his (own) handwriting.

2. As for Yoḥannes b. Šanûda b. Buṭruṣ b. Baṭâqos, see remarks on n° 57<sub>2</sub> (vol. I, p. 171).

3. As to the town of Tuṭûn cf. vol. I, p. 172.

5. The Coptic proper name *سميه* is dealt with in remarks on n° 73<sub>10</sub> (p. 9). The third is expressly named as the utmost limit admitted for testamentary disposition (cf. *Enzyklopaedie des Islām* iv [1934], p. 1225 f. art. *Waṣīya*). From the wording of this passage we may presume that we have to do with a legacy.

6. According to Prof. J. SCHACHT one dirham forms the lowest amount of the *māl* (res in commercio).

9-10. As to the formula used here cf. n° 37<sub>12</sub> (vol. I, p. 62).

13. Judging from the handwriting it is very likely that this witness could be the same as Ibrahîm b. Aḥmad who signed in n° 58<sub>15</sub> (cf. vol. I, p. 179).

14. 'Abd aṣ-Šamad b. Yûsuf is clearly indentical with 'Abd aṣ-Šamad b. Yûsuf b. Hârûn occurring as a witness in n° 57<sub>22</sub> (vol. I, p. 173). As to the *nisba* *القائى* occurring also in P. Mil. Arab. n° 31<sub>1</sub> see AS-SUYÛṬÎ, *Lubb al-Lubâb*, p. 202, 203; AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 439<sup>v</sup>, 440<sup>r</sup>.

15. Besides *الدياس* also *الدباس* is possible.



## 120

(Pl. XIX)

Fragment of a deed of gift.

Inv. n° 105. Beginning of the IIIrd Century of the Hiġra (IXth Century A. D.).

Brown, fine papyrus. 10.4×10.1 cm. The text of the document is written in black ink across the horizontal fibres. Diacritical points are added sparsely, Fâ has one point below. Reverse blank.

Place of discovery is unknown.

The fragment forms the right upper corner of the document. The margins remain at the top and upon the right side.

١ بسم الله الرحمن الرحيم  
٢ ص[دق] غالب بن جابر الدمشقي . .  
٣ عبد الصمد على النبطية  
٤ النبطية غالب وصاحبه  
٥ حق لامرأة هاشم  
٦ تكفل به  
٧ وضمن بطرس  
٨ . . . . د

1. In the name of God, the Com[passionate, the Merciful.]
2. Ġâlib b. Ġâbir, originating from Damašqîn (?) has besto[wed on] Nabṭîya as [ ]
3. 'Abd aṣ-Ṣamad [ ]
4. an-Nabṭîya has . . . . . Ġâlib and his partner [ ]
5. obligation (?) for the wife of Hâšim [ ]
6. guaranteed it [ ]
7. and Buṭr[us] is guarantor [ ]
8. . . . .

2. The last letters of the *nisba* are much mutilated. Perhaps the clerk intended الدمشقي (cf. IBN AL-ĠĪ'ÂN, *Tuhfa*, p. 154<sub>20</sub>) or الدمشقي (AS-SUYŪṬĪ, *Lubb al-Lubâb*, p. 107). — 6. Ms. تكفل. — 8. There are only remnants of 4 letters; two upright strokes are clearly visible.







## L

## Miscellaneous fragments







## 121

(Pl. XX)

Sale of a shop.

Inv. n° 344. Şafar, 284 A. H. (10th March to 8th April, 897 A. D.).

Light brown, strong papyrus.  $18 \times 23$  cm. The text of the document is written by three different hands (A the scribe of the main part of deed, ll. 1-10 right half, witness B ll. 10 left half to 12, and witness C ll. 13-15) in black ink at right-angles to the horizontal fibres (on recto). Diacritical points are but sparingly used by hand C. Handmarks occur in l. 12 and 15 after the date. A selis-joint is visible at a distance of 0.5 cm. from the lower margin. The papyrus has been folded parallel to the lines from bottom to top, the widths of the successive folds being:  $1.9 + 2.8 + 3 + 3.2 + 3.4 + 3.4$  cm.

Place of discovery is unknown.

In good condition, the heading is lost. In few places, owing to the folding, it is brittle and broken off.



- ١ [القبلى حـ] انوت لم [حم] د بن يحيى ولورثة اخته هنيذا بنت يحيى والبحرى حانوت محسن ..... يعرف بالحلاج
- ٢ [وحده الشرقي السوق الاعظم وفيه يشرع باب هذا الحانوت ومجلسه وحده الغربى منزل موسى
- ٣ [بن احمد بن] موسى فاقرت عائشة ابنت الحـ [سير] بن عبد السلم لشهود هذا الكتاب ان هذا الحانوت [ت]
- ٤ [المـ] بيع [جميعه] < سفلاو > علوا داخله وخـ [ار] جه وجميع حقوقه كلها بـ [مـ] ا [يعر] ف له وينسب
- ٥ اليه ملكا لموسى بن احمد بن موسى ليس لها ولا لاحد نسبتها فيه حق و [لا ق] ول ولا مورث ولادعوة
- ٦ ولا طلبة ولا يمين لها على احد نسبته في هذا الحانوت ولا حجة ولا تبعة بمعنا من جميع
- ٧ المعانى كلها بحق محق عرفته [فـ] الزمته نفسها وسلمته الى ولديه محمد يكنى بابى بكر وعلى
- ٨ يكنى بابى الحسن وقبضاه لايهما موسى بن احمد طائعة طالبة لا مكرهة ولا مجبرة وذلك
- ٩ بحضرة زوجها طاهر بن حمدون بن زكريا وانفاذه ذلك لها ولموسى بن احمد بن موسى بعد

1. The group of five letters following محسن looks like حد محد ; I cannot offer any positive reading. — 3. الكتاب is corrected by the scribe from الحانوت . — 4. At the beginning only مع and the basis of Ġīm are recognizable, the head of the 'Ain being destroyed. The supplement suggested here seems to suit the space in the best way. Following the lacuna one might read سفلا with which the scribe connected immediately سلا . I suppose that the clerk intended a correction, viz. سفلا . The lower parts of طها as well as Mīm and the greater portion of the Alif in بم are missing.



- ١٠ ان عد[سم] ان ذلك حق محق فاجاز لها هذا الاقرار شهد على ذلك سليمان بن الحرث بن سليمان النوائى
- ١١ على اقرار عائشة ابنت الحسين بن عبد السلم بجميع ما فى هذا الكتاب بحضرة زوجها
- ١٢ طاهر بن حمدون وك(تب)شهادته بخطه فى صفر من سنة اربع وثمانين وماتين لا اله الا الله (Handmark)
- ١٣ شهد على بن الحسن بن نصر المؤذن على اقرار عائشة ابنت
- ١٤ الحسين بن عبد السلم بجميع ما فى هذا الكتاب فى صفر سنة اربع
- ١٥ وثمانين[ن] وماتين (Handmark) بحضرة زوجها طاهر بن حمدون وانفاذه لها ذلك

13. Ms. عائشة . — 14. بن (dotted thus in the Ms.) is a correction by the original hand.



1. [The southern (boundary) is (formed by) the s]hop belonging to Mu[ḥamma]d b. Yaḥyâ and to the heirs of his sister Ḥunaidâ, daughter of Yaḥyâ, and the northern is (formed by) the shop of Muḥsin ..... known as al-Ḥallâğ,

2. [and its eas]tern [boundary] is (formed by) the main market, with which the door and the sitting-room (*mağlis*) of this shop communicates, and its western boundary is (formed by) the dwelling house of Mûsâ

3. b. [Aḥmad b.] Mûsâ. Thus 'Ā'îṣa, daughter of al-Ḥu[sain] b. 'Abd as-Salâm, has acknowledged before the witnesses of this deed, that this shop,

4. [so]ld (?) [entirely (?) ..... ] below and above (the surface), within and without and all its rights with [that which is kn]own as appertaining and relating.

5. to it, is (now) a property of Mûsâ b. Aḥmad b. Mûsâ. There is not in her favour or in favour of any one of her family in respect to it any legal title, o[r] a [state]ment, or a right of succession, or a cause for an action,

6. or a claim, or an oath in favour of her, burdening anyone of her family concerning this shop, or any means of evidence or vindication for any

7. reason whatsoever according to a title any body lays claim to, and which she knows and to which she has bound herself; and she has handed it over to his two sons Muḥammad, surnamed Abû Bakr, and 'Alî,

8. surnamed Abu'l-Ḥasan, and those two have taken it over for their father Mûsâ b. Aḥmad (she acting) voluntarily, demanding (it), without compulsion and not against her will, and this

9. in the presence of her husband Ṭâhir b. Ḥamdûn b. Zakariyâ, he declaring it legal on her behalf and on behalf of Mûsâ b. Aḥmad b. Mûsâ,

10. after he had learned that this is the title of one who has the right. Thus he declared this acknowledgment valid for her. There have testified to it Sulaimân b. al-Ḥârîṭ b. Sulaimân, originating from Nawâye,

11. to the acknowledgment by 'Ā'îṣa, daughter of al-Ḥusain b. 'Abd-as-Salâm, respecting all that (is contained) in this deed, in the presence of her husband



12. Ṭāhir b. Ḥamdūn, and he has written his testimony in his (own) handwriting in Ṣafar of the year two hundred and eighty four. There is no god but God. (Handmark).

13. Witness is 'Alī b. al-Ḥasan b. Naṣr, the muezzin, to the acknowledgment by 'Ā'īša, daughter of

14. al-Ḥusain b. 'Abd as-Salām respecting all that (is contained) in this deed in Ṣafar of the year two

15. hundre[d] and eighty four (Handmark) in the presence of her husband Ṭāhir b. Ḥamdūn and his declaring it legal for her.

1. هنيذة is with all probability a variant form or scribal error for هنيذة (cf. vol. I, p. 90).

6. معنى is used here in the sense illustrated by R. Dozy, *Supplément*, II, p. 184 ( لهذا المعنى "pour cette raison" ).

10. The *nisba* النوائى refers to the village of نواية for which see n° 86, (p. 63).

12. As to the contraction هاديه وك see n° 90, (p. 82). The *ṣahāda* لا اله الا الله effecting here the transition to the signature of the witnesses, occurs at the end of the signatures of witnesses in PER Inv. Ar. Pap. 1089<sub>12</sub>, 1679<sub>10</sub>, PERF n° 886<sub>7</sub>. For the handmark concluding the line cf. vol. I, p. 81.

13. Besides نصر also نصر and نصر are possible; cf. vol. I, p. 121. As to the calling مؤذن cf. vol. I, p. 137.

## 122

(Pl. XXI)

Lease of land (?).

Inv. n° 147<sup>v</sup>. Šawwāl, 272 A. H. (11th March to 9th April, 886 A. D.).

For description see n° 93.

مـ[الهم من القثا والبطيخ حتى يعرفوه هذه	]	١
له المذسوبة في هذا الكتاب وشرط الحسن بن على	الـ]	٢

2. In المذسوبة only the Nûn is dotted, the dot being misplaced above the Sîn. —



- ٣ [بـ] بن ..... [ ] اه ان استقوا من احد [ ] سُورُهُ  
 ٤ جميع ما [وصـ] ف في هذا الكتاب شهد عـ[لى] اقرار دنيل بن بلوته  
 ٥ ومقاره بن [مرقـ] وره بـ[مـ] عـ[مـ] في هذا الكتاب بعد ان قرى [عليهما]  
 ٦ حرفا حرفا فاقر بفهمهما ومعرفة بما فيه وذلك في شوال  
 ٧ [من سنة] ا[ثنيـ] بن وسبعين وماتين وكل واحد منهما ضامن  
 ٨ عن صاحبه بامر صاحبـ[هـ] له حـ[يـ]هما عـ[نـ] ميتهما وحاضرها  
 ٩ عن غائبهما ومليهما عن معدمهما وا[مـ] شا اخذه الحسن  
 ١٠ بن علي لا براءة لاحدهما ولا خروج من هذا الحق شهد على ذلك  
 ١١ شهد عبد الله بن عطا بن رقة على اقرار دنيل بن بلوته  
 ١٢ وعلى اقرار مقاره بن مر < قور > هـ بمُراه بوجههما بجميع [مـ] ا [في]  
 ١٣ هذا الكتاب وهو اثنين وثلثين قنطار ..... < بالقنطار الليثي >  
 ١٤ وكتب في شوال من سنة اثنتين وسبعين وماتين  
 ١٥ شهد الحسن بن علي بن صلح على اقرار دنيل بن بلوته  
 ١٦ وعلى اقرار مقاره بن مرقوره بجميع ما في هذا الكتاب وكتبت  
 ١٧ شوال من سنة اثنين وسبعين وماتين  
 ١٨ وشهد جعفر بن احمد بن عيسى على اقرار دنيل بن بلوته ومقاره بن مرقوره  
 ١٩ بجميع ما في هذا الكتاب وكتبت في شوال سنة اثني وسبعين وماتين

3. The traces of letters preserved after [بـ] do not seem to be consistent with صلح. The end of the line is much damaged; the last letters are clearly روه the two preceding letters may be ر or > and ر or ر. — 6. Ms. بما فيه. — 11. Ms. رفه (Fâ replacing Qâf as in *Magribî*-Mss. cf. vol. I, p. 64, 137). — 12. Ms. مرقوره which is obviously a scribal error for مرقوره. The following word is not clear though the letters are plainly distinguishable. — 13. The form required grammatically is قنطارا. The construction of the end of the line is required by the sense; the original offers after قنطار a blurred word looking like a correction from ثنتين followed apparently by لي. After this a group resembling بالفلار is distinguishable apparently corrected by the scribe from another word, for Fâ (without a dot) is connected with Râ. The last word, crossed out for deletion, is اللي presumably written by inadvertance for الليثي. — 14. After ماتين a handmark is visible representing Sigma and Stigma.



1. [..... wh]at is due to them of cucumbers and melons in order that there may know it these .....

2. [ ] related to in this deed, and al-Ḥasan b. 'Alī

3. [b]en ..... has stipulated [ ] that they drew water from one [? .....

4. all that is described in this deed. (The following witnesses) have testified [to] the acknowledgment by Daniel (Danīl) b. Pilote (Bilûte)

5. and Maqâre b. [Merq]ûre respecting [al]l th[at] (is contained) in this deed, after it had been read [to them both]

6. word by word. Thus he has acknowledged that they have understood and comprehended what (is contained) therein, and this in Šawwâl

7. [of the year] two hundred and seventy t[w]o, and either of them is under the obligation to go surety

8. for [his] partner, he who lives for him who is dead, he who is present

9. for him who is absent, and he who is rich for him who is poor. But per chance it is desired by al-Ḥasan

10. b. 'Alī he takes it; there is no discharging either of them, no release from this obligation. (The following witnesses) have testified to it :

11. Witness is 'Abdallâh b. 'Aṭâ b. Raqaba to the acknowledgment by Danīl b. Balûte

12. and to the acknowledgment by Maqâre b. Merqûre ..... of all [th]at (is contained) [in]

13. this deed, viz. thirty two qintârs according to the qintâr Laitî,

14. and he has written (it) in Šawwâl of the year two hundred and seventy two.

15. Witness is al-Ḥasan b. 'Alī b. Šâlih to the acknowledgment by Danīl b. Balûte

16. and to the acknowledgment by Maqâre b. Merqûre respecting a'l that (is contained) in this deed, and he has written (it) in

17. Šawwâl of the year two hundred and seventy two.

18. And witness is Ġa'far b. Aḥmad b. 'Īsâ to the acknowledgment by Danīl b. Balûte and Maqâre b. Merqûre



19. respecting all that (is contained) in this deed, and he has written (it) in Šawwâl of the year two hundred and seventy two.

1. Several kinds of قشء were cultivated in Egypt according to AS-SUYÛTÎ, *Kitâb husn al-Muhâdara*, II, p. 229<sub>5</sub>, 234<sub>6</sub>; *qattâ faqqoûs* (Cucumis Melo L. var. *Chate* (L.) Naud.) is recorded by P. ASCHERSON ET G. SCHWEINFURTH, *Illustration de la flore d'Égypte MIE* II (Cairo, 1889), p. 77. بطيخ Citrullus vulgaris Schrad. according to P. ASCHERSON ET G. SCHWEINFURTH, *op. cit.*, p. 77 or Cucumis Melo according to G. SALMON, *Note sur la flore du Fayyôûm d'après an-Nâboulsî*, *BIFAO* I (1901), p. 26, is recorded as البطيخ الأصفر by AS-SUYÛTÎ, *op. cit.*, II, p. 234<sub>5</sub>; the soil of Egypt produced several kinds of it.

5. As to متارہ cf. remarks on n° 109<sub>2</sub> (p. 137), as to مرقوره cf. vol. I, p. 96.

7-8. As to this formula cf. n° 39<sub>8</sub> (vol. I, p. 74).

11. دنيل occurring frequently in Arabic papyri (e. g. PER Inv. Ar. Pap. 7489, P. Berol. 9165<sub>3</sub>, 9, 11-14, 16) corresponds to Δανιλ (cf. F. PREISIGKE, *Namenbuch*, col. 83) which is short for Δανιήλ (cf. دنيل P. Berol. 8055<sub>4-9</sub>, 19, BAU n° 21, PERF n° 853<sub>7</sub>, دنائيل P. Berol. 8009<sub>4</sub>, 13, 8010<sub>3</sub>, 7, 9, 13, 8165<sub>2</sub>, 4, 8179<sub>3</sub>). بلوته is the well known πελοοτε, πιλοοτε, πιλωτε, πιλοτε (W. E. CRUM, *Coptic Manuscripts brought from the Fayyum*, p. 55, *CMBM*, n° 162, fol. 51 b [p. 53], 378 [p. 177 note 4], 1035<sub>1</sub> [p. 431], 1150<sub>11f</sub> [p. 488]) Παλότε (F. PREISIGKE, *Namenbuch*, col. 261). The name occurs frequently in Arabic papyri.

13. There were three varieties of this nominal measure in use in Egypt which comprised 100 *Ratls* per 144 dirhams. i. e. the *Qintâr Maşrî*, *Ġarawî* and *Laitî* (cf. AL-MAQRÎZÎ, *Hitat*, I, p. 109<sub>38</sub>, AL-QALQAŞANDÎ, *Subḥ al-A'sâ*, III, p. 445). The first was in use in Cairo (Mişr), the second in Baḥr aš-Šarqî, al-Ġarb and Upper Egypt, the third in the town of Damiette. IBN MAMMÂTÎ, *Kitâb qawânîn ad-Dawâwîn*, p. 24<sub>25f</sub>, who states the same, substitutes بالتيسى for باليتى but F. WÜSTENFELD, *Die Geographie und Verwaltung von Ägypten*, p. 147, 160, 224 has restored the correct reading. The designation al-Laitî is no doubt derived from the name of the Governor al-Lait b. al-Faḍl who in 186 A. H. also made himself notorious by introducing a smaller *qaşaba* for field measurement (cf. AL-KINDÎ, *Kitâb al-Wulât*, p. 140). It cannot be ascertained what the difference was between the



various *qintârs* (quintals). But seeing that the pound (*ratl*) upon which it was based varied remarkably in different parts of Egypt it may have been quite considerable. We read of a *ratl ašmûnî* (PER Inv. Chart. Ar. 7334<sub>2</sub>), and a *ratl* of the town of Asiût including 1000 dirhams (ABÛ ŠÂLIḤ, *Churches and Monasteries of Egypt*, p. 246, ۱۱۱). Besides these there was a large *ratl* (رطل كبير) calculated by P. CASANOVA (*Catalogue des pièces de verre des époques Byzantine et Arabe de la collection Fouquet, MMAF* VI, 1893, p. 390 f.) to have been equal to 518 g while according to E. v. ZAMBAUR, *WNZ* XXXIV (1903), p. 319 the lightest Egyptian *ratl* weighed 343 g. J. A. DECOURDEMANCHE, *Traité pratique des poids et mesures des peuples anciens et des Arabes* (Paris, 1909), p. 28 estimates the *ratl laitî* at 566  $\frac{2}{3}$  g, the *qintâr mišrî* at 61.2 kg (p. 25) 57.22 kg (p. 28) and 45.333 kg (p. 46) respectively.

The *qintâr* is often mentioned in Arabic papyri, e. g. PERF n° 641<sub>8</sub> (*MPER* IV [1888], p. 107), PER Inv. Ar. 1060<sub>11</sub>, 3224<sub>2,5</sub>, 3224<sub>4</sub>, 3399 a l. 4, 3434<sub>1-3</sub>, 3724<sub>6</sub> P. Cair. B. É. n° 97<sub>4</sub>, P. Monneret Arab. III n° 3<sub>2ff.</sub> (*Isl.* IV/3, p. 267), P. Ryl. Arab. XV n° 40<sub>6</sub>.

16. As to the ligature وكتفى cf. n° 88<sub>3</sub> (p. 71).

## 123

(Pl. XII)

Attestation.

Inv. n° 152<sup>v</sup>.

IIIrd Century of the Hiġra (IXth Century A. D.).

For description see n° 80.

١ بسم الله الرحمن الرحيم  
٢ شهد مكنس مولى عبد الله بن عمرو  
٣ على اقرار سعدونه ابنت  
٤ يحيى الخباز انها اقوت  
٥ .....

5. Only traces of about thirteen letters are preserved, a restoration of which is not possible.



1. In the name of God, the Compassionate, the Merciful.
  2. Makenas, freedman of 'Abdallâh b. 'Amr, is witness
  3. to the acknowledgment by Sa'dûna, daughter of
  4. Yahyâ, the baker, that she has acknowledged
  5. ....
2. The same person is mentioned in n° 104<sub>3</sub> (p. 120).

## 124

(Pl. XXII)

Conclusion of a contract.

Inv. 271. Safar, 271 A.H. (29th July to 27 August, 884 A.D.).

Light-brown, tolerably fine papyrus. 12.5×15.2 cm. On recto 11 lines of a document are written in black ink by five different hands (A ll. 1-7, B l. 7, C l. 8, D ll. 9-10, E l. 11) without diacritical points across the horizontal fibres. Verso blank. The papyrus has been folded parallel to the lines.

Place of discovery is unknown.

Only the conclusion of the document is preserved.

١ . . . . . ] .  
 ٢ ثم-ن تاما وافيا وقبض اسحق بن يوسف [ . ] على  
 ٣ . . . . . [ ولا عناء ولا وعد ازقه ولا عذب  
 ٤ [ ولا مثنوية ولا اباق ولا كامن ]  
 ٥ . [ وبرى اليه من العدل والفرع والحز والالان ومن  
 ٦ [ ] . را ذلك وذلك فى صفر سنة احد وسبعين  
 ٧ وما [ت]ى شهد بدير بجميع ما فى هذا الكتاب

4. The reading اباق has been proposed by Prof. J. SCHACHT. — 5. Prof. A. JEFFERY made the suggestions which led to the interpretation of this line.



٨ و[شهد] محمد بن عبد الله الجهازي وكتب

٩ شهد هرون بن عمير بما {ما} في

١٠ هذا الكتاب (Handmark)

١١ وشهد المنير بن ابراهيم على جميع ما في هذا الكتاب وكتب

بخطه (Handmark)

1. ....

2. this pri]ce (?) fully and entirely, and Ishâq b. Yûsuf has taken over .....

3..] ..... and no trouble and no menace to straiten him and no hindrance

4. [ ..... ] and no reservation and no escape and no(thing) that is hidden

5. ....] and he released him from any requital, cause of fear, rough speaking or complaint and from

6. .... and this in Şafar of the year two [hun]dred and

7. seventy one. Budair is witness respecting all that (is contained) in this document.

8. And Muḥammad b. 'Abdallâh, the mariner, [is witness], and he has written (it).

9. Harûn b. 'Umair is witness to the tenor of

10. this document (handmark).

11. And al-Munayyir b. Ibrahîm is witness respecting all that (is contained) in this document and he has written in his (own) handwriting,

5. وبرى احمد اليه منها) (برى is thus used also in PERF n° 700<sub>11f</sub>.

7. As to the form ماتي cf. n° 82<sub>9</sub>, 90<sub>4</sub> and vol. I, p. 116.

9. There are two possibilities of reading the name عمير; according to AD-DAHABÎ, *Muštabiḥ*, p. 375, we have choice between عمير and عمير but I prefer the former as the more common.

9. ل has been written erroneously.



## 125

Fragment of a deed.

Inv. 158.

319 A. H. (931 A. D.).

White vellum, coloured yellow on the back. 9×7 cm. On the inner (flesh-)side eight lines of an agreement between two consorts are written in brown ink. On the back eight lines of a stipulation respecting a nuptial gift are written in brown ink in the reverse direction.

Place of discovery unknown.

In good condition. The text on verso is much faded.

- ١ رُقْدَ[اش ابنت طي[ب  
٢ ع[فر بن موسى من د[  
٣ [والخشب والاساد[  
٤ [أعفر بن موسى بن الفضل د[  
٥ د[من زوجته هذه الربع والد[  
٦ ال[عباس المتوفاه وصالحا عفر بن مو[سي  
٨ ت[سع عشرة وثلاثية ويقومان ]  
٩ ر[الوطا والبطا والبخاس والح[

1. ]âš , daughter of Tî[b  
2. 'A]fr b. Mûsâ from. [  
3. ] and the timbers and .....[  
4. ] ..'Afr b. Mûsâ b. al-Faḍl [  
5. ] . from the wife this quarter and the .. [  
6. al]-'Abbâs, the deceased, and 'Afr b. Mû[sâ and So and So] have agreed together [  
7. ] three hundred and nineteen ..... [  
8. ] of agreement, delay, damage and .....[

1. The *ism* of woman may be supplemented رُقْدَاش or كَأْس, according to E. GRATZL, *Die altarabischen Frauennamen*, p. 71, 79, 84. — 3. Ms. .والخشب — 5. Only من is provided with a dot. — 7. Ms. .وللماية .



## M

### Signatures of witnesses







## 126

Inv. n° 155. Du'l-Hiġġa, 225 A. H. (2nd to 31st October, 840 A. D.).

Light brown, on the left side darker-coloured, fine papyrus. 18.8 × 13.6 cm. On recto 14 lines forming the conclusion of a document are written by the hands of ten witnesses and the hand of the scribe of the document in black ink at right-angles to the horizontal fibres. The reverse bears 13 lines of a private letter in black ink parallel to the vertical fibres.

Place of discovery unknown.

The extant portion forms the left half of the conclusion perhaps belonging originally to a deed of sale or lease.

- |                                                                  |    |
|------------------------------------------------------------------|----|
| ..... [                                                          | ١  |
| ..... [                                                          | ٢  |
| وهذا المنزل في حارة كنيسة تدعى [ب] وق [زم] ان                    | ٣  |
| سنة [σ] ويحيى بن ..... الخولا [ن] و [تب ش] هادته                 | ٤  |
| على رائج في ذى الحجة سنة خمس وعشرين ومائتين                      | ٥  |
| [مولى بكير بن كثير بجميع ما في هذا الكتاب (Handmark)]            | ٦  |
| [ربن يحيى السنجرجى وهذا المـ [نزل في حارة كنيسة ابى قرمان] ..... | ٧  |
| م [ائتين                                                         | ٨  |
| و [كتـ] ب شهادته في ذى الحجة سنة σ [x] ε                         | ٩  |
| و [كتـ] ب شهادته بخطه (Handmark)                                 | ١٠ |
| [ د الله الازدى                                                  | ١١ |

1. Remnants of about 5 letters are visible preceding شهد which is much faded. —  
 2. Only traces of three letters have survived in this line. The last may be Nûn belonging presumably to مائتين. — 3. The end of the line is much mutilated. — 4. The patronymic of the witness consisting of 5 letters is not clearly to be made out. — 7. ابى is corrected by the hand of the scribe from ابو. The vestiges of letters at the end of the line are no longer recognizable. — 9. x is almost completely destroyed.



١٢ شها[دته على اقرار راع وعمر بن عبد الملك بجميع ما في هذا الكتاب

١٣ وكتب شهادته في ذى الحجة سنة [خمسة وعشرين ومائى سنة ٥٨٤

١٤ ش[هادته بجميع ما في هذا الكتاب

1. .... ] ..... (The following witnesses) have testified to it:

2. ] ...

3. and this dwelling house (is to be found) in the quarter of the church named Abû Quzmân

4. year] 225. And Yahyâ b. .... the Haulâ[ni]te, and he has wr[itten his te]stimony

5. to (the acknowledgment of) Râ'ih in Du'l-Hiġġa of the year two hundred and twenty five.

6. ] freedman of Bukair b. Kaṭîr respecting all that (is contained) in this deed.

7. ] r b. Yahyâ as-Singirġî, and this dwell[ing] house (is to be found) in the quarter of the church of Abû Quzmân.....

8. t]wo hundred.

9. and he has writt]en his testimony in Du'l-Hiġġa of the year 2[2]5.

10. and] he has written his testimony in his (own) handwriting (hand-mark).

11. ]d Allâh, the Azdite.

12. and his testi]mony (has been given) to the acknowledgment by Râ'ih and 'Umar b. 'Abd al-Malik respecting all that (is contained) in this deed,

13. [and he has written his testimony in Du'l Hiġġa of the year] two hundred and twenty five. 225.

14. his tes]timony respecting all that (is contained) in this deed.

3. As to the name قزمان see vol. I, p. 179. A church named after the Saint Cosmas at Itfîh is mentioned by ABÛ ŞÂLIḤ, *The Churches and Monasteries of Egypt* ed. B. T. A. EVETTS, p. 165 (fol. 56 a), but it is not certain whether that is the same as the one mentioned here.

4. For the year given in Greek numerals cf. vol. I, p. 81; the *nisba* الحولاني signifies membership of the South-Arabic tribe of Haulân that settled



also in Syria and Egypt (cf. the article *Khawlān* by the present writer in *Enzyklopädie des Islām* II, p. 1001 f., AS-SUYŪṬĪ, *Lubb al-Lubāb* p. 99, AS-SAM'ĀNĪ, *Kitāb al-Ansāb*, fol. 212<sup>v</sup>). We find members of this tribe not only frequently mentioned in papyri (cf. J. v. KARABACEK, *Der Papyrusfund von el-Faijûm*, p. 230, 232; P. Cair. B. É. Inv. n° 119<sub>94</sub>, PERF n° 646 A<sub>10</sub>, B<sub>14</sub>, 701<sub>11</sub>, 766<sub>2</sub> 809<sub>6</sub>, PER Inv. Ar. Pap. 2068<sub>2</sub>, 9020, 10153<sub>6</sub>, P. Berol. 7514<sub>10</sub>, 15081<sub>1f.</sub>, 15092<sub>9</sub>) but also on tombstones (cf. N. RHODOKANAKIS in *Islam* II [1911], p. 325 f.).

6. The patronymic of the witness may be read كُنَيْز, كُنَيْز, كُنَيْز, or كُنَيْز but the former is that most frequently used; cf. AD-DAHABĪ, *Mustabih*, p. 439 f.

7. The *nisba* السنجري refers to the village of سنجري in Upper-Egypt for which cf. IBN AL-ĠĪ'ĀN, *Tuhfa*, p. 181<sub>17</sub>.

11. As to the *nisba* الأزدي cf. vol. I, p. 129.

## 127

Inv. n° 102. Šafar, 247 A. H. (16th April to 15th May, 861 A. D.).

Yellow-brown, tolerably fine papyrus. 13.2 × 12.4 cm. The signature of the four witnesses (A l. 1, B l. 2, C ll. 3–4, D ll. 5–7) are written in black ink at right-angles to the horizontal fibres. Diacritical points occur occasionally. The papyrus has been folded parallel to the lines the widths of the successive folds being from bottom to top: 2.1 + 2.2 + 2.2 + 2.3 + 2.3 + 2 cm. Verso blank.

Place of discovery unknown.

The extant portion is fairly well preserved, the left side of the leaf is broken off, worm eaten.

- ١ شهد بدرسوره بن ابرهيم بن بدرسوره على اقرار تموس
- ٢ وشهد جريج بن ق[ـ]ز[ـ]م[ـ]ان على اقرار تموس
- ٣ شهد ابرهيم بن شنوده الكاتب على اقرار تموس وكتب شهادته
- ٤ بخطه في [ص]فر سنة [س]ب[ـ]ع واربع[ـ]م[ـ]ين وما[ـ]تين

2. Only Nûn is dotted in قز[ـ]م[ـ]ان . —



٥ شهد ابرهيم بن كيل بن سبويرس الاسقفى [على اقرار تموس

٦ وكتب شهادته بخطه فى يوم ب بخون

..... ετου(ς) σμζ ٧

1. Patrasûre b. Ibrahîm b. Patrasûre is witness to the acknowledg-  
ment by Tamûs .....

2. and Ġuraig b. Quzmân is witness to the acknowledgment by  
Tamû[s

3. Ibrahîm b. Šanûda, the secretary, is witness to the acknowledgment  
[by Tamûs ....., and he has written his testimony]

4. in his (own) handwriting in [Ša]far of the year [two]hundred and  
for[ty] seven.

5. Ibrahîm b. Chael b. Sabawîros al-Usqufî [is witness to the acknow-  
ledgment by Tamûs .....,]

6. and he has written his testimony in his (own) handwriting on the  
second day of Pahôn

7. .... of the year 247.

1. بدرسوره is a compound of Patra and Sûre (Σωρε F. PREISIGKE, *Namenbuch*, col. 400) which is short for COYPOYC, COYPOC, CYPOC W. E. CRUM, *CMBM*, n° 375, p. 176), COYPC (G. PARTEY, *Ägyptische Personennamen*, p. 112). Similar compounds are Πατρακέλλης (F. PREISIGKE, *Namenbuch*, col. 290), Πατραχόνουφης, Πατραονενούφιος (G. PARTHEY, *op. cit.*, p. 76).

2. As to Quzmân see vol. I, p. 179. ]مو may be supplied تموس (cf. *ZDMG* XXXIV [1880], p. 686, XL [1886], p. 83 f.) Greek Ταμῶς (F. PREISIGKE, *Namenbuch*, col. 410) or perhaps also بمون Coptic ΠΑΜΟΥΝ, ΠΑΜΩΝ, ΠΑΜΟΝ (G. HEUSER, *Die Personennamen der Kopten*, I, p. 47, 60, *CPR* II, p. 203) occurring frequently in papyri (e. g. PERF n° 685<sub>9</sub>, PER Inv. Ar. Pap. 5999<sub>22, 45</sub>, 6007<sub>17</sub>, P. Berol. 15076<sub>10</sub>).

5. Ms. سبويرس. — 6. يوم is provided with dots in the Ms.; بخون (Bâ and Nûn being dotted) is a correction, perhaps from بخنس. — 7. The ligatured characters preceding ετ<sup>τ</sup> are not legible.



5. As to كيل cf. vol. I, p. 150; سبويرس is a variant form of سويرس Coptic  $\sigma\epsilon\gamma\eta\rho\omicron\varsigma$  (H. HEUSER, *op. cit.*, p. 103), Σουαίροϋς (F. PREISIGKE, *Namenbuch*, col. 391) more common in Arabic papyri (e. g. PERF n° 685<sub>4</sub>, s, 646 A l. 7, P. Cair. B.É. Inv. n° 162<sub>6</sub>). The *nisba* الاسقفى refers perhaps to the village of منية الاسقف in the Fayyûm (cf. AN-NÂBULUSÎ, *Ta'rîh al-Fayyôûm*, p. 145 f.; G. SALMON, *Répertoire géographique de la province du Fayyôûm d'après le kitâb Târîkh al-Fayyûm d'an-Nâboulsî*, p. 41).

6. بخون is the exact transcription of the Coptic name of the month  $\pi\alpha\chi\omega\nu$  occurring frequently in Arabic papyri (e. g. PERF n° 668<sub>4</sub>, 678<sub>2</sub>, 683<sub>2</sub>, PER Inv. Ar. Pap. 4785<sub>5</sub>, 5557<sub>5</sub>). According to G. MAHLER the date corresponds to the 18th September, 861 A.D. or 9th Rağab, 247 A.H. It is noticeable that Ibrahîm b. Chael placed his signature to the document after a lapse of about half a year; cf. vol. I, p. 117.

## 128

Inv. n° 84<sup>r</sup>. Šafar, 270 A.H. (10th August to 8th September, 883 A.D.).

Lightbrown, fine papyrus. 15×23.5 cm. On recto ten lines are written by six different hands in black ink at right-angles to the horizontal fibres (A l. 2 [remnants only being preserved], B ll. 3–4, C ll. 5–7, D ll. 7–8, E ll. 9–10, F l. 11). Diacritical points are set sparingly, Šîn being occasionally provided with a slanting dash. Handmarks occur in ll. 7, 10, 11. Verso blank. The papyrus has been folded many times parallel to the lines. The widths of the successive folds are no longer recognizable.

Place of discovery unknown.

Much mutilated in the middle. The side margins remain on the right side and at the bottom.

١ [شهد فلان بن فلان على اقرار حمدونة]  
٢ [الزرقا ابنت اسحق] بجميع ما في هذا الكتاب و[ذا]لك [في صفر سنة  
سبعين وماتين]

2. The bottoms of the final Alif in الزرقا and the curve of Qâf as well as a portion of the reversed Yâ in في are still preserved.



- ٣ شهد سهل بن قمامة بن اسحق على اقرار حمد [ونة الـ] [زرقا ابنت اسحق]
- ٤ بجميع ما في هذا الكتاب وذلك في صفر سنة سبعين وماتين (Handmark)
- ٥ شهد عمران بن سرى الورثي على اقرار حمدونة الزرقا ابنت اسحق
- ٦ بجميع ما في هذا الكتاب [..... و] ذلك في صفر من سنة سبعين
- ٧ وماتين (Handmark) شهد يوسف بن اسمعيل على اقرار حمدونة الزرقا ابنت اسحق بجميع ما في
- ٨ هذا الكتاب وذلك في صفر سنة سبعين وماتين
- ٩ شهد عبد الله بن حارث على اقرار حمدونة الزرقا ابنت اسحق بجميع ما في هذا الكتاب
- ١٠ وذلك في صفر سنة سبعين وماتين شهد طيفور بن المطلب بن عمر على مثل ذلك (Handmark)
- ١١ شهد محمد بن احمد الجندی على مثل ذلك (Handmark)

1. [ So and So, son of So and So, is witness to the acknowledgment by Ḥamdûna,]
2. [the gray-eyed, daughter of Ishâ]q respecting all that (is contained) in this contract and [th]is in [Ṣafar of the year two hundred and seventy].
3. Sahl b. Qumâma b. Ishâq is witness to the acknowledgment by Ḥamd[ûna, the] gray [-eyed, daughter of Ishâq,]
4. respecting all that (is contained) in this contract and this in Ṣafar of the year two hundred and seventy.
5. 'Imrân b. Sarî al-Wara'î is witness to the acknowledgment by Ḥamdûna, the gray-eyed, daughter of Ishâq,
6. respecting all that (is contained) in this contract [..... and] this in Ṣafar of the year two hundred

3. اقرار is dotted in the Ms. — 7. الزرقا. — 8. ذلك and في (both unpointed) are connected together.



7. and seventy. (Handmark). Yûsuf b. Isma'îl is witness to the acknowledgment by Ḥamdûna, the gray-eyed, daughter of Ishâq, respecting all that (is contained) in

8. this contract and this in Ṣafar of the year two hundred and seventy. (Handmark).

9. 'Abdallâh b. Ḥârîṭ is witness to the acknowledgment by Ḥamdûna, the gray-eyed, daughter of Ishâq, respecting all that (is contained) in this contract,

10. and this in Ṣafar of the year two hundred and seventy. Ṭaifûr b. al-Muṭṭalib b. 'Amr is witness to the same. (Handmark).

11. Muḥammad b. Aḥmad, the soldier, is witness to the same. (Handmark).

1. As to Ḥamdûna see E. GRATZL, *Die altarabischen Frauennamen*, p. 37.

5. The *nisba* الورى relates to the village of وَرَى in the district of Ṭâlaqân in Ḥorâsân (cf. YÂQÛT, *Mu'ğam*, IV, p. 925; AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 582<sup>r</sup>). As to Ḥorâsânians see vol. I, p. 118.

11. There are several possibilities of reading the *nisba* الجندی : الجندی relating to جَند a village in al-Yaman and name of a division of the great tribe of المعافر ; or الجندی relating to الجَند a town in the region of Saiḥûn and name of a Turcoman clan ; or as a calling الجُندی "the soldier" (cf. AD-DAHABÎ, *Muṣṭabih*, p. 121 ; AS-SUYÛṬÎ, *Lubb al-Lubâb*, p. 68 ; AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 137).

## 129

Inv. n° 109. Du'l-Qa'da, 272 A.H. (9th April to 9th May, 886 A.D.).

Brown, tolerably fine papyrus. 5.8 × 20 cm. On recto three lines are written in black ink parallel to the horizontal fibres by three different hands without diacritical points. On verso one line in black ink across the vertical fibres. The papyrus has been folded parallel to the lines the widths of the successive folds being from bottom to top : 1.6 + 2 + 2.1 cm.

Place of discovery unknown.

Torn off above and on the right side.



On recto :

- ١ [ ] وشهادتي عليه في ذي القعدة من سنة اثنين وسبعين وماتين  
 ٢ [ ] تـ[ر] . . . على مثل ذلك بمعرفه وحقه وكتب بخطه //  
 ٣ [ ] هـ[ ] . . . على مثل ذلك بمعرفه وحقه وكتب بخطه

On verso :

شهد اسمعيل بن ادريس بن يحيى وكتب شهادته بخطه

On recto :

1. [ ] and my testimony thereto (has been given) in Du'l-Qa'da of the year two hundred and seventy two.  
 2. .... [is witness] to the same as regards his knowing him and his claim, and he has written (it) in his (own) handwriting.  
 3. ] h b. .... [is witness] to the same as regards his knowing him and his claim, and he has written (it) in his (own) handwriting (handmark).

On verso :

Witness is Isma'il b. Idrîs b. Yahyâ, and he has written his testimony in his (own) handwriting.

2. As for the signification of the two slanting strokes at the end of the line see vol. I, p. 82.

## 130

Inv. n° 151.

IIIrd Century A.H. (IXth Century A.D.).

Light-brown, fine papyrus. 12.2 × 11 cm. On recto two lines are written by three different hands at right-angles to the horizontal fibres, viz. the beginning of line 1 (forming the conclusion of the signature of witness A) and the signature of witness B in a somewhat darker black ink, line 2 (witness C) in a palish-black ink, the text being entirely destitute of

2. The patronymic is no longer recognizable. — 3. The patronymic is not legible.   
 وحقه is smeared. Ms. كسحطه (cf. n° 1323).



diacritical points. Verso blank. The papyrus has been folded from bottom to top parallel to the lines, the widths of the successive folds being:  $2+2.3+2.5+2.6+2.6$  cm.

Place of discovery unknown.

In good condition, the last three folds are left blank.

- ١ وكتب شـمـ[أدته بخطه شهد محمد بن عبد الله بن صالح القفطي على مثل ما  
٢ [ شهد محمد بن عبد الله بن العلا القهـ[قوى

1. and he has written his testi]mony in his (own) handwriting. Muḥammad b. 'Abdallāh b. Ṣāliḥ, originating from al-Qift, is witness to the same what [...

2. Muḥammad b. 'Abdallāh b. al-'Alā, originating from Qah[qau], is witness.

1. The *nisba* القفطي occurring also in P. Berol. 8053<sub>13</sub> refers to the well known town of al-Qift (Koptos) in Upper-Egypt for which see J. MASPERO-G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, I, p. 148f. Cf. also as AS-SUYUTĪ, *Lubb al-Lubāb*, p. 211.

2. The *nisba* القهقوى refers to the town of قَهْقَوَه or قَهْقَوَه in Upper Egypt; cf. J. MASPERO-G. WIET, *op. cit.*, p. 154f.

### 131, 132

Inv. n° 272. Ġumādā I, 330 A.H. (22nd January to 21st February, 942 A.D.).

Dingy-white paper.  $15.5 \times 20$  cm. On recto ten lines, 1-7 and 10 in brown ink, 8-9 in black ink. On verso ten lines, ll. 1, 2 right half, 4-6, 8 left half and 9 in brown ink, ll. 2 left half, 7, 8 right half, 10 in black ink. Diacritical points are wanting. The leaf was folded parallel to the lines the widths of the successive folds being:  $1.5+1.7+2.1+1.4+2.7+2.1$  cm.

Place of discovery unknown.

In a very bad state of preservation, the ink being much faded, in some parts to invisibility. The first six lines on recto are so discoloured and damaged, that nothing can be done with the remnants preserved.



On recto :

- ٧ شهد موسى بن الفضل بن ..... على اقرار جعفر بن محمد  
ابن محسن بما فيه وكتب بخطه  
٨ شهد محمد بن الحسن بن محسن على اقرار جعفر الاصغر بن محمد بما في هذا  
٩ الكتاب وكتب بخطه  
١٠ شهد .....

7. Mûsâ b. al-Faḍl b. .... is witness to the acknowledgment by Ḡa'far b. Muḥammad b. Muḥsin respecting that which (is contained) herein, and he has written (it) in his (own) handwriting.

8. Muḥammad b. al-Ḥasan b. Muḥsin is witness to the acknowledgment by Ḡa'far, the younger, b. Muḥammad respecting the tenor of this

9. contract, and he has written (it) in his (own) handwriting.

10. Witness is .....

On verso :

- ١ ..... ] ..... [ .....  
٢ ثلثين وثمانئة شهد على ذلك [شهد ..... - ر بن محسن على [اقرار ع.ا.] عيسى  
بن [عيسى]  
٣ بما في هذا الكتاب وكتب بخطه  
٤ ..... [شهد ..... رد على اقرار على بن عيسى  
ال .....  
٥ ..... بخطه  
في تاريخه

Recto: 7. This line is cancelled by a black line drawn through it. The name of the grandfather of the witness is not clear. — 10. The upper parts of several letters in this line are visible but not enough for any certain reading.

Verso: 1. The vestiges of letters in this line are no longer discernable. — 4. The beginning of the line is too faint to justify any positive reading. — 5. The line is badly formed and smeared and can not be read with certainty.



٦ شهد نجد بن عطا بن نجد بن نظر على اقراره بذلك جميعه وكتب بخطه  
في تاريخه

٧ شهد عبد الواحد بن قمامة على اقراره بذلك في جمادى الاول

٨ سنة ثلثين وثلثمائة شهد سمويل بن ازهر بن اسحق على اقراره

٩ بجميع ما في هذا الكتاب وكتب شهادته بخطه في تاريخه

١٠ شهد محمد بن عبد الواحد بن قمامة على اقراره بذلك وكتب بخطه

1. ....

2. three hundred and thirty. (The following witnesses) have testified thereto: [So and So], son of Muḥsin, [is witness] to the [acknow]ledgment by 'A[l]î b. ['Îsâ]

3. respecting the tenor of this contract, and he has written (it) in his (own) handwriting

4. .... b. .... is witness to the acknowledgment by 'Alî b. 'Îsâ ....

5. .... in his (own) handwriting on its date.

6. Nağid b. 'Aṭâ b. Nağid b. Naẓar is witness to his acknowledgment respecting all this, and he has written (it) in his (own) handwriting on its date.

7. 'Abd al-Wâḥid b. Qumâma is witness to his acknowledgment in respect to it in Ġumâdâ I

8. of the year three hundred and thirty. Samawîl b. Azhar (?) b. Ishâq is witness to his acknowledgment

9. respecting all that (is contained) in this contract, and he has written his testimony in his (own) handwriting on its date.

10. Muḥammad b. 'Abd al-Wâḥid b. Qumâma is witness to his acknowledgment in respect to it, and he has written (it) in his (own) handwriting.

3. As to the ligature وكتب بخطه cf. n° 129<sub>3</sub>. (p. 186).

6. As to نجد cf. vol. I, p. 106.



## 133, 134

Inv. n° 156. Raḡab, 353 A.H. (14th July to 13th August, 964 A.D.).

Light-brown paper.  $9.5 \times 10$  cm. On recto three lines belonging to a contract written in black ink by a vigorous, educated hand. The back bears, — in the reverse direction to the lines upon the recto — the signature of five witnesses; of these three (A ll. 1–2, B ll. 3–5, and E ll. 10–11) are in black ink, two (C ll. 6–7, and D ll. 8–9, 10 left side) in brown ink. Diacritical points are but occasionally added. The paper has been folded from bottom to top parallel to the lines, the widths of the successive folds being:  $3.8 + 4.1 + 1.6$  cm.

Place of discovery unknown.

The fragment, in some places worm-eaten, forms the left half of the conclusion of a document.

On recto :

- ١ [ثلاثة وستون دينارا وثلاث وثمان صـح جمـهـ]  
 ٢ [بخطه في رجب سنة ثلاث وخمسين وثلثمائة]  
 ٣ [..... ال سنة خمسين وثلثمائة]

1. ] sixty [th]ree dînârs and a third and an eighth of a dînâr, and all has been verified.

2. ] in his (own) handwriting in Raḡab of the year three hundred and fifty three,

3. ] ..... of the year three hundred and fifty.

On verso :

- .....[ ١  
 ٢ ..... [١] المذكورة في هذا الكتاب وكتب بخطه في تاريخه

3. The beginning of the line is much injured.



- ٣ [به قبض من محمد [بن] طاهر بن عبد الرزاق دينارين وسبع عشر قيراطا  
 ٤ [ . . من ما[ل] النخل وابراه منها براة قبض واستيفا ولم يبق له  
 ٥ [ وكتب في شهر شعبان [م]ـن [س]ـنة {من سنة} ثلث وخمسين وثلثمائة  
 ٦ [ على اقرار فاتك الجندی الانحرم بجميع ما نص في هذا الكتاب  
 ٧ [شعبان] من سنـة [ثـ]ـلـث [و]ـخمسين وثلثمائة  
 ٨ [جعفر] بن [ان] على اقرار فاتك الجندی الانحرم  
 ٩ [ وكتب شهادته ليومين من شعبان سنة ثلاث  
 ١٠ على [ا]قرار فاتك الجندی [ي]ـ٠٠٠٠ [و]ـخمسين وثلث مائة  
 ١١ وكتب شهادته بالخطه في تا[ريخ]ـه

1. ] .....
2. .... the pri]ce mentioned in this deed, and he has written (it) in his (own) handwriting on its date.
3. ] .. has taken over from Muḥammad [b.] Ṭāhir b. 'Abd ar-Razzāq two dīnārs and seventeen carats
4. ] ... of the ren[t?] of the date palms and he has given him a quittance for it by means of a receipt (acknowledging that he has) received (it) and taken (it) over fully, and there does not remain to his credit [
5. ], and he has written (it) in the month of Ša'bān [o]f the [yea]r three hundred and fifty three.
6. ] to the acknowledgment by Fātik al-Ġundī al-Aḥram respecting all that is mentioned particularly in this deed
7. Ša'bā]n of the yea[r] three hundred [and] fifty thr[ee].

1. Only the lower parts of seven letters are preserved. — 3. Ms. الرزاق. — 4. The first word is not certain, the gap after ما contained, it seems, ل, a small piece of the bend has apparently survived. Only Qāf is dotted in يبق. — 5. Ms. خمسين, شعبان. — 6. Ms. سنة (unpointed) has been repeated erroneously by the clerk. — 9. Ms. سنة.



8. ]Ġa'far [b. ...]ân to the acknowledgment by Fâtik al-Ġundî al-Ahram

9. ], and he has written his testimony two days having passed (?) of Ša'bân of the year (10) [three hundred and fifty] (9) three.

10. to ]the acknowledgment by Fâtik al-Ġund[î.....]

11. and he has written his testimony in] his (own) handwriting on its d[at]e.

9. As to this fashion of dating cf. IBN DURUSTŪYE, *Kitâb al-Kuttâb*, ed. L. CHEIKHO (Bairût, 1921), p. 79; AS-SUYŪTÎ, *aš-Šamârîh fî 'ilm at-Ta'rîh* ed. C. F. SEYBOLD, p. 9. Unfortunately the scribe has omitted the verb after *ليومين*; we do not know therefore, whether he intended *خلتا* (مضيا) or *بقيا*. If he meant that two days had passed of the month of Ša'bân the date would correspond to the 16th August, 964 A.D.—and this seems more probable to me—but the possibility of his having reckoned the date from the end of the month (meaning the 9th of September, 964 A.D.) is not to be excluded.

### 135

Inv. n° 315. Raġab, 387 A.H. (10th July to 9th August, 997 A.D.).

Dingy-white paper 8·2×7·4 cm. On recto there are five lines written in black ink by four different hands (A l. 1, B l. 2, C l. 3, D ll. 4–5) forming the conclusion of a document; on verso an order comprising five lines written in black ink.

Place of discovery unknown.

Fairly well preserved.

- ١ [ر] جب سنة سبع وثمانين وثلثمائة ————— ]ة  
 ٢ شهد اسمعيل المجازي بجميع ما في هـ [هذا الكتاب  
 ٣ شهد عبد الوهاب بن مختار بجميع ما في هذا الكتاب  
 ٤ شهد نمر بن علي بجميع ما في هذا الكتاب وكتب [عنه  
 ٥ بحضرة بن الخولي

1. The beginning of the line is not certain. — 2. Yâ in المجازي has two dots below the bend. — 3. عبد is pointed. — 5. الخولي is fully dotted.



1. Rağab three hundred and eighty seven.
2. Isma'îl, originating from the Ḥiğâz, is witness to all that (is contained) in th[is deed]
3. 'Abd al-Wahhâb b. Muhtâr is witness to all that (is contained) in this de[ed]
4. Nimr b. 'Alî is witness to all that (is contained) in this deed, and [So and So] has written [for him]
5. in the presence of the son of the gardener.

2. There are several possibilities of reading the *nisba* الحجارى 1. الحجارى relating to the Wâdi'l-Ḥiğâra in Spain (Andalus) or to be understood as a calling "stone-vendor" 2. الحجازى pointing to the province of al-Ḥiğâz. الحجارى (derived from حجار a village near Bohârâ) seems to be less probable, though possible. Cf. AD-DAHABÎ, *Muṣṭabih*, p. 93 f.; AS-SUYŪṬÎ, *Lubb al-Lubâb*, p. 76; AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 156.

5. As to the signification of خولى (occurring also in PERF n° 675<sub>6</sub>, 720<sub>6</sub>, 747<sub>8</sub>) see A. V. KREMER, *Beiträge zur arabischen Lexikographie*, Sb. Akad. Wien CIII [1883], p. 232. According to E. FAGNAN, *Additions aux dictionnaires Arabes*, p. 51 the meaning "Espèce de syndic de village qui répartit la terre cultivable entre les fellahs; économe, métayer" could also come under consideration.

## 136

Inv. n° 98. IIIrd Century A. H. (IXth Century A. D.).

Brown paper. 6.6 × 19.1 cm. On recto the conclusion of a contract containing the signatures of four witnesses (A ll. 2-3 right side, B ll. 4-5 right side, C ll. 1-2 left side, D ll. 3-4 left side) in blackish-brown ink.

The verso bears six lines of a tradition in a clear, educated hand. The paper has been folded three times parallel to the lines from bottom to top (1.8 + 2.9 + 2.5 cm.) and then at right-angles to the small margin, the widths of the successive folds being from left to right: 0.6 + 0.6 + 0.8 + 1.9 + 1.6 + 1.6 + 1.3 + 1.2 + 1.4 + 1.4 + 1.5 + 1.7 + 1.8 + 1.4 cm.

Place of discovery unknown.

Very well preserved.



- ..... ١
- ٢ شهد ابرهيم بن عبید الله بن جعفر على
- ٣ اقرار المقر بما فيه في تاريخه ما فيه وكتب بخطه في تاريخه  
شهد عبد الرحمن بن محمد بن هرون على اقرار
- ٤ شهد [ن]مان بن يوسف بن طيب على اقرار المقر المسما بما فيه وكتب بخطه في تاريخه
- ٥ المقر بما فيه وكتب بخطه في تاريخه

## Right column :

1. ....
2. Ibrahîm b. 'Ubaid Allâh b. Ġa'far is witness to
3. the acknowledgment by the acknowledger respecting that which (is contained) herein on its date.
4. [Nu]'mân b. Yûsuf b. Ṭib is witness to the acknowledgment
5. by the acknowledger respecting that which (is contained) herein, and he has written (it) in his (own) handwriting on its date.

## Left column :

1. ....
2. what is contained herein, and he has written (it) in his (own) handwriting on its date.
3. 'Abd ar-Raḥmân b. Muḥammad b. Harûn is witness to the acknowledgment
4. by the acknowledger named respecting that which is contained herein, and he has written (it) in his (own) handwriting on its date.

1. Only the lower parts of about 13 letters of this line have been preserved. —  
3. المقر is dotted in the original. — 4. ريحه is only faintly visible.



137

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Yellowish-white, very soft, and easily compressed. It is a soft mass. The  
 and is a soft mass. The and is a soft mass. The and is a soft mass. The  
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# Certificate of discharge

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## 137

(Pl. XXII)

Certificate of discharge.

Inv. n° 175. 16th Ša'bân, 348 A.H. (22th October, 959 A.D.).

Yellowish-white, very well prepared, strong paper.  $13.2 \times 22$  cm. The text is written on recto in five lines, the minute on verso in two lines with black ink. Diacritical points are added frequently. The paper has been folded parallel to the lines, the widths of the successive folds being:  $9.3 + 1.6 + 1.6 + 1.7 + 1.1 + 1.1 + 2.4 + 2.4 + 0.5$  cm.

Place of discovery unknown.

Complete, very well preserved.

On recto :

- ١ بسم الله الرحمن الرحيم
- ٢ الساعة التي اطلق فيها أبو السمع عقبة بن خليفة بن محمد
- ٣ الفضالى ايدى الله ويتم الله خلاصه يمنه وكرمه على خمسة ساعات بقيت
- ٤ من يوم السبت لاربع عشرة بقيت من شعبان الجارى فى سنة ثمان
- ٥ واربعين وثلاثمائة وكتب عامر بن يزيد بن مجد الله شهادته بخطه

On verso :

- ١ تذكرة الساعة التي خلى فيها ابو السمع عقبة بن
- ٢ خليفة ايدى الله

Recto: 1. الرحيم is fully dotted in the original. — 2. The following words are provided with dots: حلقه, عقبه, التى (the dots are incorrectly placed, the correct reading being خليفة as is spelled on verso), بن — 3. ايدى الله (dotted) is added by the clerk above the line; الفضالى and ساعات are provided with dots; in يتم only the Tâ is pointed. — 4. السبت and ثمان are fully dotted. — 5. شهادته is run together and ligatured with الله.

Verso: The following words are provided with dots: خليفة, عقبه, تذكره.



## On recto :

1. In the name of God, the Compassionate, the Merciful.
2. The hour in which Abu's-Samḥ 'Uqba b. Ḥalīfa b. Muḥammad
3. al-Faḍālī—may God strengthen him, and may God complete his salvation and give him happiness and honour—was discharged (was) when five hours were left
4. of Saturday, when fourteen (nights) were left of the current Ša'bân of the year
5. three hundred and forty eight. And 'Āmir b. Yazīd b. Mağd allāh has written his testimony in his (own) handwriting.

## On verso :

## (Minute)

1. Memorandum respecting the hour in which Abu's-Samḥ b.
2. Ḥalīfa—may God strengthen him—was discharged.
3. As to أبو السَّمْح cf. AD-DAHABĪ, *Muṣṭabih*, p. 303.

We may mention that discharge orders of prisoners are published in *P. Ryl. Arab.* I n° 15 (p. 11) and *MPER* II/III (1887), p. 162 (*PER* Inv. Ar. Pap. 3102). The person concerned here may have been of high rank; the somewhat exaggerated pious wishes concerning him seem to point thereto.



O

**Supplement**







## Division of an Inheritance

Page 138. Last Sunday of December, 1912 A.D. (1913 B.S.)  
 1912 to 29th January, 1913 A.D.

Very yellow paper, 270 x 180 mm. The text of the document is written in Gurmukhi script in black ink on paper which is somewhat discoloured. The main part of the document is written in a clear, neat hand. The text is divided into sections by small numbers. The first section is numbered '1' and is headed 'Division of an Inheritance'. The text is written in a clear, neat hand. The first section is numbered '1' and is headed 'Division of an Inheritance'. The text is written in a clear, neat hand.

## Division of an Inheritance

The text is written in a clear, neat hand. The first section is numbered '1' and is headed 'Division of an Inheritance'. The text is written in a clear, neat hand.

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The text is written in a clear, neat hand. The first section is numbered '1' and is headed 'Division of an Inheritance'. The text is written in a clear, neat hand.







## 138

(Pl. XXIII)

Division of an inheritance.

Inv. n° 146. Last decade of Ramaḍân, 412 A.H. (30th December, 1021 to 8th January, 1022 A.D.).

Grey-yellow paper. 25.2×18.9 cm. The text of the document is written in blackish brown ink on recto, three hands being distinguishable; the main part of the document (ll. 1-16) is written in a clear, neat character somewhat resembling that of the *Mağribî*-script, occasionally dotted, lines 17 on the left and 17-18 on the right side are by the hands of two different witnesses showing a very cursive but educated writing with ligatures, entirely destitute of diacritical points. The paper has been folded from bottom to top parallel to the lines, the widths of the successive folds being: 2.8+3+3.2+3.3+3.4+3.5+3.7+2.4 cm. Verso blank.

Place of discovery perhaps al-Uşmûnain.

The text is eaten away in several places, small margins are left at the top, bottom and on the right side.

- ١ بسم الله الرحمن الرحيم [ر] حيه [م]
- ٢ اق[ر] كل واحد [ ] ب [ ] فلان و[ ] كريمة ولدين مطروح  
الاجير عند شهود
- ٣ هذا [الكتاب] و[اشهدهم على ا] نفسيهما في صحة عقليهما وبدنيهما  
وجواز اموره [م] ا
- ٤ طائعين [ا] انهما التسمما جميع ما [خ] خلفته بهما والديهما تويبة ابنة هد[ي]

1. Bâ in بسم (the Mîm being destroyed) is dotted in the Ms. Of the article in the following three words only the upper parts are visible. — 2. The head of Qâf in اق[ر] is eaten away. Only Yâ is dotted in الاجير — 4. The lower part of the Alif in انهما (without dot) still remains. التسمما is provided with diacritical points. خلفته (the Hâ being lost) is written by mistake for خلفته. The diacritical points below the Hâ in والديهما seem to be misplaced.



- ٥ بن حسن المريسي من رجل وبنات وقنية وآلة وايات وتسلم كل واحد  
٦ جميع حقه وحصته على فرائض الله عز وجل لتذكر سبل خط الاثرين  
ولم يبقا
- ٧ لواحد منهما قبل صاحبه [في جميع] ما خلفته والديهما تويبة المتوفاه عنهما  
٨ بمدينة الاشمونير [ن] قليل و[لا كثير] ولا دعوا ولا طلبة ولا قول ولا حجة  
٩ ولا يمين على جميع [الـ] [جـ] وه و الاسباب كلها ولم يبقا بينهما شركة  
في جميع ما خلفته
- ١٠ والديهما غير المنزل الذي خلفته والديهما تويبة بنخط حمام طبرى وبرى كل  
١١ واحد منهما من صاحبه بعد ان عرف كل واحد منهما حقه وحصته  
وتسلمه
- ١٢ وصار في يده وكل دعوا يدعى بواحد منهما على صاحبه او يدعى ذلك  
له او احد
- ١٣ نسبه في حياته او بعد وفاته باطل دعواه ومن يدعى له وافك وعدوان  
١٤ شهد على اقرار الاخوين المقران بعضهما ببعض بجميع ما فيه بعد ان  
قرى عليهما
- ١٥ واقرا بفهمه في العشر الاواخر من شهر رمضان سنة اثني عشر واربع مائة  
وكتب هذا

5. حسن is dotted in the Ms. The archetype shows وقنته but the three dots are evidently erroneous. Only Tâ in وايات is dotted. — 6. Ms. حقه وحصته and الاثرين. — 7. خلفته is fully dotted. — 8. قليل is not certain, the word looks more like قلل. In طلبة only Bâ is provided with a point. — 9. The reading بينهما (unpointed) may be regarded as questionable, the word being hastily scribbled (cf. منها in l. 12) so that Hâ and Mîm are not expressed by the writer. — 10. Zây in المنزل is provided with a dot. — 11. Only حقه is dotted in the Ms. — 13. Fâ in وفاته is corrected from another letter perhaps from و. — 14. The form required grammatically would be المقرين. — 15. Only Nûn in سنة and Tâ in كتب are provided with diacritical points.



١٦ الاقرار لحي بيد كل واحد منهما كتبه حجة له وعليه شهد على ذلك

١٧ شهد محمد بن يوسف بن طيب على اقرار {على اقرار}

١٨ الرجل والمرأة المقرين بما [فيه] [في] تاريخه

١٧ شهد شريح بن علي بن الحسين على اقرارهما بما فيه في تاريخه

1. In the na[me] of Go[d], the Compassion[ate], the Me[r]cifu[l].

2. Both [ ..... viz. So and So and] Karîma, the two children of Maṭrûḥ, the journeyman, have acknowledged in the presence of the witnesses

3. of this [deed] having cal[led] them to witness as to their obligation they being in a state of sound mind and body and capable of transacting thei[r] business,

4. voluntarily, [th]at both of them have demanded all that their mother Tuwaiba, daughter of Huda[yy]

5. b. Ḥasan, originating from Marîs, has left to them of men, maids, goods and chattels, tools and effects, and each of them has taken over

6. all his portion and share according to the ordinance of God — He is mighty and sublime — (binding himself) to be mindful of the public drinking fountains of the street of the “two monuments”; and there does not remain

7. for either of them from the side of his partner [in respect to all] that which their mother Tuwaiba, removed from them (by death)

8. in the town of al-Ušmûnai[n], had left, little o[r much] or any cause for an action or claim or statement or any means of evidence

9. or oath for any causes or reasons whatever, and there does not remain between the two any common ownership in respect to all that which

10. their mother has left but the dwellinghouse in the street of Ṭabarî's bath which their mother Tuwaiba has left, and each of them

16. The two points in *وعليه* are in the form of a small slanting dash. *حسن* perhaps *الحين*? (cf. F. WÜSTENFELD, *Register zu den genealogischen Tabellen*, p. 275,



11. has released his partner after both of them had taken cognizance of his portion and share and had taken it over

12. and it had passed into his hand(s). And any action that is brought in by either of them against his partner — be it brought in for him or

13. for one of his family, during his life or after his death — (then) his action (shall be groundless) and he for whom it had been brought in (shall be) without title, and (the action) a fraud and an unjust proceeding.

14. (Witnesses) have testified to the acknowledgment by the brother and sister who have mutually acknowledged all that (is contained) herein after (it) had been read to both of them,

15. and they have acknowledged that they have understood it, in the last decade of the month of Ramaḍân of the year four hundred and twelve. And this

16. acknowledgment has been written ..... by the hand (?) of each of them, who has written it as a proof for him and as to his obligation. (The following witnesses) have testified to it:

17. Witness is Muḥammad b. Yûsuf b. Ṭib to the acknowledgment by (18) the man and the woman, who have acknowledged that which (is contained) here[in on] its date. (17) Witness is Šuraiḥ b. ‘Alî b. al-Ḥusain to their acknowledgment respecting that which (is contained) herein on its date.

2. As to the name كريمة cf. vol. I, p. 100, for the calling الاجير ibid p. 96.

4. The name بوسه is either تَوْبِيَّة a diminutive of تَوْبَة in E. GRATZL, *Die altarabischen Frauennamen*, p. 66, or نُؤْيَنَة a diminutive of نُؤْنَة in AD-DAHABÎ, *Muṣṭabih*, p. 65. As to the proper name هدى cf. vol. I, p. 179.

5. The *nisba* المريسي occurring also in P. Cair. B. É. n° 348<sub>3</sub>, PER Inv. Ar. Pap. 3174<sub>2</sub>, 3200 a l. 3, 8250<sub>5</sub>, relates to town and district of مريسية in Upper-Egypt, which appears also in the form مريس Coptic ⲙⲁⲣⲓⲥ<sup>(1)</sup> (South of Šmûn, W. E. CRUM, *CMRL*, n° 227, p. 110). Cf. YÂQÛṬ, *Mu‘ğam*, IV, p. 515; AL-HAFÂĞÎ, *Kitâb šifâ’ al-Ğalîl fî mâ fî kalâm al-‘Arab min ad-Dahîl* (Cairo, 1325), p. 188; AS-SUYÛṬÎ, *Lubb al-Lubâb*, p. 243; AS-SAM’ÂNÎ, *Kitâb*

1. المريس, situated in the markaz of Luxor (Mudîriya Qenâ), occurs in the *Ğadwal* (Cairo, 1910), p. 125.



*al-Ansâb*, fol. 523<sup>v</sup> f. IBN 'ABD AL-ḤAKAM, *Kitâb futûḥ Miṣr wa-aḥbârihâ*, p. 236<sub>21</sub> and IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsitat 'iqd al-Amṣâr*, IV, p. 121<sub>5f</sub>. mention a locality in al-Fuṣṭât, bearing the same name (مريس or المريس) but it seems improbable that the *nisba* could be connected with it.

6. The place name خَطَّ الأثرين — though خُطَّ “quarter” would also be possible according to R. DOZY, *Supplément*, I, p. 380 — furnishes a new contribution to the topography of al-Uṣmûnain. The name of this street points probably to some remnants of the Roman or Byzantine times which had survived into the Arab period. According to information received from Professor G. ROEDER no pair of monuments belonging to a former period which might have given the name to this part of the town can be traced.

10. The town of al-Uṣmûnain abounded in public baths as the German expeditions have proved. Cf. G. ROEDER, *Vorläufiger Bericht über die Ausgrabungen in Hermopolis*, 1929–1930, p. 87.

17. The name of the second witness may be read شَرِيح or سَرِيح, the former being more frequently used; cf. AD-DAHABÎ, *Muṣṭabih*, p. 298.















## 139

Inv. Ta'rîh n° 1735/4. 7th Ġumâdâ II, 640 A.H. (2nd December,  
1242 A.D.).

Dingy-white paper. 35.5 × 17.2 cm.

The main part of the document (ll. 1-6 and 10-12) is written in a cursive hand by the clerk A, the attestations of the three witnesses B-D (ll. 7-9) probably by the same hand, those of E-G (ll. 13-15) by three different hands, all in black ink. Diacritical points are occasionally added. Verso blank. The paper has been folded four times parallel to the lines.

Place of discovery unknown.

Complete and in good condition.

The following three texts (n° 139-141) are, as Prof. J. SCHACHT informs me, to be regarded as secondary documents to contracts of marriage. The signatures of the first three (or two) witnesses belong to these secondary documents while the three (or four) others belong to the witnesses to the original deed of marriage.



- ١ بسم الله الرحمن الرحيم
- ٢ شهد من اثبت شهادته اخره انهم يعرفون فاطمة البكر البالغ ابنت ابو بكر بن علي الرديني
- ٣ يشهدون انها يومئذ بكر بالغ حرة مسلمة خالية من موانع النكاح ولم يعقد عليها عقد
- ٤ نكاح الى يوم تاريخه وان اخاها شقيقها احمد مستحق ولاية تزويجها وان الزوج الراغب
- ٥ في عقد نكاحها عبد الملك بن شجاع بن طرخان كفوها وذلك بتاريخ السابع من جمادى
- ٦ الاخر سنة اربعين وستمائة
- ٧ شهد بمضمونه ناصر بن نصير شهد بمضمونه عمران بن شهد بمضمونه يوسف بن
- ٨ بن . . . اولاد عرفة اسماعيل بن عرفة وكتب عنه بركان بن منصور وكتب عنه
- ٩ وكتب عنه بامر (ه) في (ت) تاريخه بامر (ه) في (ت) تاريخه بامر (ه) في (ت) تاريخه

1. بسم is dotted in the Ms. — 7. Yâ in نصير is provided with dots, يوسف is fully dotted in the original. — 8. The name following بن is not distinguishable. اسماعيل is dotted in the Ms. — 9. As to the abbreviation used in this line cf. remarks on n° 105, (p. 127) and n° 141<sub>19</sub>.



- ١٠ جملة الصداق ثمانون دينارا الحال عشرة دنانير الوصل سبعون دينار
- ١١ سبعة دنانير في سلخ كل سنة من انتقال تاريخه .
- ١٢ عقد بولا اخيها المذكور في تاريخ المذكور اعلاه
- ١٣ حضرت العقدة حضر ذلك
- ١٤ وكتب عبد العزيز بن عبد الحى . . . حمزة بن شمر في تاريخه
- ١٥ في تا(ريخ)ه
- احمد بن صالح الصباث حضر ذلك
- في (تاريخ)ه

14. The reading العزيز is not certain and the first word in the second column not clear. — 15. For the abbreviation cf. l. 9.



1. In the name of God, the Compassionate, the Merciful.
2. Those who have set their signatures at the end hereof have born witness that they know Fâtima, the adult virgin, daughter of Abû Bakr b. 'Alî ar-Rudainî,
3. and they testify that she is at this time an adult, freeborn virgin of Muslim faith, free from (legal) impediments to marriage, and that no marriage contract
4. has been concluded with regard to her until the day of the date hereof, and that her full brother Aḥmad possesses the right of *wilâya* to give her in marriage, and that he who solicited
5. her in marriage, 'Abd al-Malik b. Šugâ' b. Tarhân, is equal to her in respect of his social rank, and this (took place) on the seventh of Ġumâdâ
6. II of the year six hundred and forty.
7. Witness to its tenor is Nâsir b. Nušair      Witness to its tenor is 'Imrân
8. b. Yûsuf? ..... the children of 'Arafa      b. Isma'îl b. 'Arafa and it  
has been written for him
9. and it has been written for him at      at his order on its date.  
(his) order on its date.
7. Witness to its tenor is Yûsuf b.
8. Burkân b. Manšûr and it has been written for him
9. at his order on its date.
10. The whole nuptial gift (amounts to) eighty dînârs, the (part) falling due (is) ten dînârs, the balance seventy dînârs
11. seven dînârs (falling due) at the end of each year reckoning from the expiration of the date hereof.
12. The marriage contract was concluded under the *wilâya* of her (above) mentioned brother on the above mentioned date.
13. I was present at the conclusion of the contract
14. and 'Abd al-'Azîz (?) b. 'Abd al-Ḥayy has written (it)
15. on its date.
13. There was present at it      There was present at it
14. .... Ḥamza b. Šamir      Aḥmad b. Šâlih, the botcher,
15. on its date.      on its date.

2. The nisba الرديني refers to the tribe of the Banû Rudainî, which possessed the village of Tell Muḥammad (cf. AL-MAQRÎZÎ, *Über die in Aegypten eingewanderten arabischen Stämme*, p. 423, 463).



5. The name طرخان recurs in IBN AL-AṬĪR, *Kitāb al-Kāmil fī t-Ta'rīh* ed. C. J. TORNBORG, VI, p. 324.

By Islamic law importance is attached to the fact that the bridegroom should come from the same social class as that in which the bride was born, so that he may be her equal (*kuf*) in respect of extraction and rank, disparity of social condition (عدم الكفاية) giving the *walī* the right to withhold his consent to marriage (cf. D. S. SANTILLANA, *op. cit.*, I, p. 163; TH. W. JUYNBOLL, *op. cit.*, p. 220). As is the case in this, and also in the two following documents, equality of birth in the bridegroom was regarded by the *walī* (tutor matrimonialis) as a condition sine qua non for the marriage. The equality in birth and rank of the future husband had to be attested by witnesses. This attestation, including also the details about the condition of the bride and the stipulation of the nuptial gift, forms the tenor of the documents n° 139–141.

7. Besides the name ناصِر, which occurs frequently, ناضِر may also be read according to AD-DAHABĪ, *Muṣṭabih*, p. 516; instead of نصير — a common name — نصير, نصير and نصير are also possible (cf. *ibid.* p. 530 f.).

8. The name عرفة can be read عرفة (which I prefer as being the more common), or عرفة and عرفة according to AD-DAHABĪ, *Muṣṭabih*, p. 357. Instead of بركان also تركان would be possible according to AD-DAHABĪ, *Muṣṭabih*, p. 72.

14. The witness mentioned in the first column has signed also in n° 141, l. 14–15. Besides حمزة also حمرة and حمرة would be possible but these two names are of comparatively rare occurrence.

## 140

Ta'rīh n° 1735/3. 15th Ġumādā II, 641 A.H. (30th November, 1243 A.D.).

Dingy-white paper 25.3 × 16.2 cm. The main part of the document (ll. 1–11) is written in a fine but cursive hand (A), the three signatures of witnesses (ll. 12–14) by three different hands (B–D), all in black ink. Diacritical points are frequently added. Verso blank. The paper has been folded parallel to the lines from bottom to top the widths of the successive folds being: 0.5 + 2.3 + 2.2 + 2.4 + 2.4 + 2.5 + 2.6 + 2.6 + 2.8 + 2.7 + 2.5 cm.

Place of discovery unknown.

Complete and in good condition.



- ١ بسم الله الرحمن الرحيم
- ٢ شهد من اثبت اسمه اخره انهم يعرفون كفية البكر البالغ ابنة خلبوص بن سليم
- ٣ المقيم ببيهمول معرفة صحيحة شرعية ويشهدون انها بكر بالغ صحيحة {صحيحة} العقل والبدن
- ٤ خالية من موانع النكاح وان والدها المذكور مستحق الولاية عليها اهلا لتلك وان الراغب
- ٥ في تزويجها محسن بن ابي الزهر بن شمش كفوا لها وضمن بذلك على فور وذلك
- ٦ تاريخ الخامس عشر من جمادى الآخرة سنة احدى وأربعين وستة ————— هاية
- ٧ شهد بذلك شهد بذلك
- ٨ عمر بن عبد العزيز بن معز علي بن عبد الله بن محمد
- ٩ حال مؤخر في سلخ كل سنة

2. The following words are provided with dots : شهد , اخره , كفيه , ابنة , خلبوص , سليم . — 3. and بكر are dotted in the original. The scribe has repeated صحيحة (unpointed) by inadvertence. — 4. Ms. الراغب ; the reading اهلا لتلك is due to Prof. J. SCHACHT. — 5. مُحَسَّن بن أبي الزهر and شمش are fully dotted in the archetype. — 6. Ms. سنة . — 8. معز is dotted in the Ms. — 9. Ms. سنة .



١٠	عشرين دينارا	ستين دينارا	سنة دنانير
١١	عقد بولاية ايها المذكور الزوج المذكور على الصداق المذكور في التاريخ المذكور		
١٢	حضرت ذلك	حضرت ذلك	حضرت ذلك
١٣	وكتب احمد بن الحسن بن . . . .	كتبه علب بن طاهر بن احمد	وكتب محمد بن عبد الوهاب النوبلي
١٤	تم	تم	تم

10. Ms. سنة . — 13. I cannot propose any reading for the name of the grandfather which is unusually ligatured.







3. Dr. W. E. CRUM tells me that *يهمول* corresponds to the village of Πιαμνλ occurring in *P. Cair. Masp.* III, n° 67140<sub>12</sub> (found in Aphrodito).

13. As to the name 'Alab cf. Lihyânic *עלב* in G. RYKMANS, *Les noms propres sud-sémitiques* I (Louvain, 1934), p. 163. The *nisba* *النوري* (cf. *AD-DAHABÎ, Muštabih*, p. 63; *AS-SAM'ÂNÎ, Kitâb al-Ansâb*, fol. 570<sup>r</sup>; *AS-SUYÛTÎ, Lubb al-Lubâb*, p. 266) occurs very frequently in papyri.

## 141

(Pl. XXIV)

Ta'rîh n° 1735/5. 22nd Šafar, 643 A.H. (19th July, 1245 A.D.).

Dingy-white paper. 24.6 × 17.6 cm. The main part of the document (ll. 1-7, 11-13) is in an elegant, cursive *Nashî*, written in a hurry (A), the signatures of the three witnesses (ll. 8-10) are written by the same hand (A), the signatures of the four witnesses in ll. 14-18 by four different hands (B-E), all in black ink. Diacritical points are frequently added. Verso blank. The paper has been folded parallel to the lines the widths of the successive folds being: 1.2 + 1.9 + 1.8 + 2 + 2.5 + 2.5 + 2.6 + 2.6 + 2.7 + 2.8 + 2.2 cm.

Place of discovery unknown.

Almost complete; the margins remain on the right side, on the left side and at the bottom. At the top a piece has been torn off, some parts of the text are mutilated, and the last two lines are much faded.



- ١ بسم الله الرحمن الرحيم
- ٢ شهد من اثبت شهادته اخره انهم يعرفون حجة ابنة يوسف بن عبد الحميد معرفة صحيحة تامة
- ٣ نفسها واسمها ونسبها ويعلمون ويشهدون انها يومئذ بنت بكر بالغ حرة مسلمة صحيحة العقل
- ٤ والبدن خالية من موانع النكاح لم يعقد عليها عقدة نكاح ال[ى يو]م[ا] تا[ريخ]ه[ا] وان [اخا]ها شقيقها
- ٥ سعد بن يوسف بن عبد الحميد مستحق ولاية تزويجها لما يعلمون لها ود [٠] حموه يع[ل]م[ون]
- ٦ كله ويشهدون بحقيقته ولما سألهم سائل اثبات شهادتهم بما علموه من ذلك وتحققوه اجابوا سؤاله
- ٧ واثبتوا < ا > لهم شهادتهم اخره وذلك بتاريخ الثانى والعشرين من صفر سنة ثلاثة واربعين وستمائة
- ٨ شهد بذلك شهد بذلك شهد بذلك
- ٩ عثمان بن حسان بن حسن عثمان بن صدقة بن طلائع عمر بن وهيب بن جميل
- ١٠ الجدى وكتب عنه بامرهم وكتب عنه بامرهم وكتب عنه بامرهم

2. are dotted thus in the original. — 3. Ms. بالغ. — 4. The following words are dotted in the archetype: النكاح, خاله, والبدن. — 5. يوسف and الحميد are dotted thus in the Ms. The end of the line is not clear, the text being much damaged. — 6. The reading اجابوا سؤاله is due to Prof. J. SCHACHT. — 7. Ms. سته, الثانى. — 8. The three points below the Alif in عثمان (dotted) seem to be only a kind of ornament. عثمان is provided with a dot in the original. Ms. عثمان. — 9. عثمان. — 10. الجدى is dotted in the Ms.



- ١١ تزوجت بولاية اخيها المذكور من عبيد بن علي بن جميل على صداق مبلغه من العين الذهب المعزى عشرون دينارا
- ١٢ الحال من ذلك خمسة دينرا وباقي المهر وهو من العين المثلثي خمسة عشر دينارا قسط السنة عند سلخها
- ١٣ دينارين وفي سلخ سنة الاخيرة منها دينر واحد ومدتها ثمانية سنين
- ١٤ حضرت ذلك حضرت العقدة حضرت ذلك
- ١٥ وكتب سائب بن محب بن جابر وكتب عبد العزيز بن عبد الحى كتبه يحيى بن عبد الله بن
- ١٦ تم تم عمر الموقاني
- ١٧ حضرت ذلك في تاريخه
- ١٨ وكتب يوسف بن احمد بن عزيز
- ١٩ في (تاريخه)

— 11. اخيا is fully dotted, in بن (twice) only Bâ. — 12. In the second خمسة Hâ is dotted in the Ms. Ms. قسط السنة. — 13. The following words are dotted in the original: سنين, ثمانية, ومدتها, منها, الاخيره, سنه, دينارين. — 19. For the abbreviation ه (تاريخه) see n° 139<sub>9, 15</sub>.



1. In the name of God, the Compassionate, the Merciful.
2. Those who have set their signatures at the end hereof have born witness that they know Ḥuġġā, daughter of Yūsuf b. ‘Abd al-Ḥamīd, herself perfectly well,
3. both by her relationship and her name; and they know and testify that she is at this time a girl, an adult virgin, free, of Muslim faith, sound in mind
4. and body, free from (legal) impediments to marriage, no marriage contract has been concluded with regard to her until the day of the date hereof, and that her full brother
5. Sa’d b. Yūsuf b. ‘Abd al-Ḥamīd possesses the right of *wilāya* to give her in marriage because they know of her ..... kn[o]w
6. (this) all, & α they testify to its truth, and having been asked to confirm their testimony as what they know of this matter and are certain of thereanent, they agreed to the request
7. and have confirmed for them their testimony at the end hereof and this on the twenty second of Šafar of the year six hundred and forty three.
8. Witness to it is :                      Witness to it is :
9. ‘Utmân b. Ḥassân b. Ḥasan,          ‘Utmân b. Šadaqa b. Talâ’î’,
10. originating from Ġudda,                and (it) has been written for  
and (it) has been written               him at his order on its date.  
for him at his order.
8.     Witness to it is :
9. ‘Umar b. Wuhaib b. Ġamîl,
10. and (it) has been written for him  
at his order and in his presence.
11. She has been taken in marriage under the *wilāya* of her (above) mentioned brother by ‘Ubaid b. ‘Alî b. Ġamîl for the nuptial gift which in gold-coins of al-Mu‘izz amounts to twenty dînârs
12. the (part) falling due thereof is five dînârs, and the (part) held over of the nuptial gift (*mahr*), viz. fifteen dînârs in gold-coins, coined in pieces of a third of a dînâr, in the form of yearly instalments, at its (the year’s) end
13. two dînârs and at the end of the last year one dînâr, the maturity (thereof) being eight years.



- |                                                    |                                                         |
|----------------------------------------------------|---------------------------------------------------------|
| 14. I was present at it,                           | I was present at the conclusion of the contract,        |
| 15. and Sâ'ib b. Muḥibb b. Ġâbir has written (it). | and 'Abd al-'Azîz (?) b. 'Abd al-Ḥayy has written (it). |
| 16. Complete.                                      | Complete.                                               |

14. I was present at it ;

15. written by Yaḥyâ b. 'Abdallâh

16. b. 'Umar al-Mûqânî (17) on its date.

17. I was present at it,

18. and Yûsuf b. Aḥmad b. 'Azîz has written (it)

19. on its date.

2. As to the name *حجة* see E. GRATZL, *Die altarabischen Frauennamen*, p. 67.

9. As to the name *طلائع* cf. AZ-ZURKULÎ, *al-A'lâm*, II, p. 449.

10. As to the vocalization of the *nisba* *الجدى* see vol. I, p. 120.

11. The various possibilities of reading the group *حميل* are explained in the remarks on n° 113<sub>2</sub> (p. 148). As to the stipulation of the amount and terms of the nuptial gift see vol. I, p. 71. Of the amount of 20 dînârs fixed here as the *mahr* 5 are paid on the spot, i. e. on 22nd Ṣafar of the year 643. Of the remaining 15 dînârs two dînârs are to be paid at the end of the same year (643), the rest of 13 dînârs are to be paid in 6 yearly instalments of 2 dînârs (644-649 A.H.) and the balance of one dînâr at the end of the last year (650 A.H.).

16. The *nisba*, strongly ligatured by the scribe, may be read *الموقاني* relating to the town of Mûqân in the district of Darband (AS-SUYÛṬÎ, *Lubb al-Lubâb*, p. 255) or *المروى* pointing to the village of Marwa in the Ḥiġâz or to Marw in Ḥorâsân (AS-SUYÛṬÎ, *op. cit.*, p. 242 ; AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 523<sup>v</sup>) but the latter seems to me less probable.







### Lease of Land







## 142, 143

(Pl. XV)

Fragment of a contract of lease and acknowledgment of a debt in corn.

Inv. n° 350. Rabî' I or II, 298 A.H. (7th November of 7th December, 910 A.D. or 7th December 910 to 5th January, 911 A.D.).

Light-brown, tolerably fine papyrus.  $7.7 \times 29$  cm. On recto 7 lines appertaining to a contract are written without diacritical points in brown ink across the horizontal fibres; the text has been continued upon the verso of the leaf, where the conclusion of the contract containing the signatures of two witnesses still remains. The two lines 1, 2, written in black ink parallel to the vertical fibres, are much damaged. Of the first only scanty remains are preserved, the second is cancelled by a line drawn through it (cf. Pl. XV). Below it 5 lines appertaining to an acknowledgment of a debt in corn and probably connected with the deed on recto dated Ġumâdâ I, 298 A.H. (5th January to 4th February, 911 A.D.) are written in brown ink parallel to the vertical fibres. Diacritical points are but sparsely added, Šin is provided occasionally with a slanting dash. The papyrus was folded parallel to the lines.

Place of discovery unknown, but probably al-Ušmûnain.

Only a scrap has survived of the original document.



142

On recto :

- ١ [ ..... عرام بن زيد . ]
- ٢ [ ] الى [ء] المد المكنا بابي بكر بن محمد بن عبد الله بن عـ[طـا] اقر الى من يقوم مقامه تاليا من الناس [ ]
- ٣ [ ..... والتـ] راب كما وـ[ ] به بشهادة شاهدين يشهدان عليه بـدره شهد على ذلك [ ]
- ٤ [شهد ...] مد بن احمد بن داود على اقرار المكري والمكترى بـجـ[مـيـع] ما في هذا الكتاب وذلك في شهر ربيع [.....]
- ٥ [من سـ] ثمان وتسعين وماتين
- ٦ [شهد ...] بن عبد الله على اقرار عرام بن زيد بجميع ما في هذا الكتاب وكتب بخطه
- ٧ [ ] ..... [ ]

On verso :

- ١ ..... [ ]
- ٢ شهد نصر مولى يعقوب بن اسحق البزاز على اقرار عرام بن زيد الجبان بجميع ما [فـ] [هـ] الكتاب في ربيع [ ]

Verso : 1. The bottoms of 10 letters are visible in this line but not enough for any certain reading. — 2. As to the various possibilities of reading the name نصر cf. vol. I, p. 121.



## On recto :

1. ] ..... 'Arrâm b. Zaid... ]
2. ] ... to [Mu]hammad, bynamed Abû Bakr b. Muḥammad b. 'Abdallâh b. 'Aṭâ, has acknowledged to anyone who stands in his stead, as (his) successor from among the people [ ]
3. [..... and ea]rth as [.....]..... by the testimony of two witnesses testifying to his obligation ..... (The following witnesses) have testified to it :
4. [Witness is .....] d b. Aḥmad b. Dâwud to the acknowledgment by the lessor and the lessee respecting a[l]l that (is contained) in this deed and this in the month of Rabî' [ ]
5. [of the y]ear two hundred and ninety eight.
6. [Witness is .....] ... b. 'Abdallâh to the acknowledgment by 'Arrâm b. Zaid respecting all that (is contained) in this deed, and he has written it in his own handwriting.
7. [...] ..... [ ]

## On verso :

1. ....
2. Witness is Naṣr, freedman of Ya'qûb b. Ishâq, linen-merchant, to the acknowledgment by 'Arrâm b. Zaid, cheese-monger, respecting all that (is contained) in [th]is deed in Rabî' [..... of the year to hundred and ninety eight] .

## On recto :

3. The first word of the line seems to be regarded as the conclusion of a formula similar to those mentioned in the remarks on n° 105<sub>8-9</sub> (p. 127). For the formula following the lacuna cf. vol. I, n° 45<sub>18f.</sub> and p. 106.



143

On verso :

- ١ بسم الله الرحمن الرحيم
- ٢ اقر على بن احمد بن علي بن عبد الرحيم ان لمحمد بن محمد بن عبد الله بن عطا الساكن [مد]ينة اشمون عليه  
و[عنده] تسعة اراد ب قح ير[د ذلك]
- ٣ اليه في الشهر المذكور [كوز . . .] مؤن له من شهور القبط من سنة [ث[ما]ن [و] تسعين وماتين بالوية البرهيمية  
لا يدافعه بذلك وا[لا يحتج] بحجة الا بالخروج [ح]
- ٤ هذا الاجل المؤرخ في هذا الكتاب الى محمد يكنى ابا بكر بن محمد بن عبد الله بن عطا وكتب على بن  
احمد بن علي بخطه في جمادى الأول من سنة ثمان [وتسعين وماتين]
- ٥ على ان يدفع من [ . . . ] هـ [ . . . ]

2. ان is dotted in the original. — 3. The word after الشهر is obscure; the beginning corresponds fairly well to what I have printed, then apparently vestiges of 5 letters followed by . . . (dotted). — 4. Only سنة is dotted in the Ms.



من القمح cf. من القمح [ن] بق خمسة ويات ونصف بالوية (sic) السرى ومن الفول خمسة ويات بالسرى 2.  
in P. Berol, 8166 4f. أربعة أرادب وافية بالسرى



## 144

(Pl. V)

Lease of land.

Ta'rîh n° 1953 a. 217 or 219 A.H. (7th February 832 A.D., to 27th January, 833 A.D., or 16th January, 834 A.D. to 5th January, 835 A.D.).

Yellowish-brown, tolerably good papyrus. 12.7×11.8 cm. On recto there are 9 lines from a tax-register containing nothing but Greek figures written in black ink at right-angles to the horizontal fibres. On verso a lease in a very hasty hand is written in 10 lines in black ink parallel to the vertical fibres without any diacritical points.

Place of discovery unknown.

Both top and bottom have been torn away, the right hand margin is partially preserved in the original state.

General number 40638.

- |    |                                               |                       |
|----|-----------------------------------------------|-----------------------|
| ١  | فدان                                          | دينر                  |
| ٢  | δ                                             | θγ'ι'β'               |
| ٣  | بسم الله الرحمن الرحيم                        |                       |
| ٤  | هذا كتاب من عبد الحميد بن يحيى لاسماعيل بن ا] |                       |
| ٥  | فدانين بور من ارض القاسم تزرعها قمح لحرا ]    |                       |
| ٦  | باربعة دنانير ونصف وثلاث فاجبتك الى [ذلك      |                       |
| ٧  | في نجوم السلطان واوقاته فازرع على بركة الله ] |                       |
| ٨  | نحراج سنة سـ [ عشر وماتى ]                    |                       |
| ٩  | وفدانين ماكان في يدك في العام الماضى في سا ]  |                       |
| ١٠ | تزرعه قمح                                     | δγ'ι'β' من حساب βς'η' |

5. The reading of the last word is not certain. — 8. For the completion of the gap following Sin either سبعة or تسعة may be considered.



1. Faddân Dînâr
2. 4  $9 \frac{1}{3} + \frac{1}{12}$
3. In the name of God, the Compassionate, the Merciful.
4. This is a document from 'Abd al-Ḥamîd b. Yahyâ for Isma'il b. A [
5. two faddâns fallow belonging to the land of al-Qâsim, that thou mayest sow with wheat ..... [
6. for four dînârs and a half and a third (of a dînâr). I have, therefore, granted thee [this
7. by the instalments due to the Governor at the due time. Sow, then, with the blessing of God [
8. for the impost of the year two hundred and s[even(?)]teen. [
9. and two faddâns of that which was in thy hands during the past year .... [
10. thou mayest sow it with wheat  $4\frac{1}{2} + \frac{1}{12}$  reckoning at (the rate) of  $2\frac{1}{6} + \frac{1}{8}$  (dînârs per faddân).
7. As to the formula *في نجوم السلطان وأوقاتها* cf. pag. 37 and n° 83<sub>9</sub>.
8. For the form *ماتى* cf. n° 82<sub>9</sub>, 90<sub>4</sub>, 124<sub>7</sub> and vol. I, p. 116.
9. This formula recurs frequently in the list of farmers P. Cair. B.É. n° 229<sup>r</sup>.

## 145

(Pl. XXI)

Ta'rîḥ 2166 c. 271 A.H. (29th June, 884 to 18th June, 885 A.D.).

Light-brown, fine papyrus which has grown darker by age.  $16.6 \times 17$  cm. On recto a lease is written in black ink at right-angles to the horizontal fibres. Above it is found a line forming the address of a letter, the text of which is written on the back in black ink parallel to the vertical fibres in 8 lines. The lease shows a fine educated hand, the letter is hastily written. Diacritical points occur sparingly. Sin is occasionally provided with a slanting dash (l. 7).

Place of discovery unknown.

Fairly well preserved, though the left margin has broken away.



- ١ بسم [ ] الله الرحمن الرحيم [ ]  
 ٢ هذا كتاب من عيسى بن نصير س. [ ]  
 ٣ . . . لا [ ] كتبه لعمران بن محمد انك سالتني وطلبت الى  
 [ ]  
 ٤ وهو رور مما باسم محمد بن يحيى بن عمران ثلث سنين اولهن سنة احدى  
 وسبعمائة وماتين وانهن سنة [ ]  
 ٥ ثلث وسبعين وماتين المنسوبة الى سنة اربع وسبعين وماتين بمائة  
 وخمسة [ ] وثلثين دينار . . . .  
 ٦ حساب لكل سنة خمسة واربعين دينارا وازنا نقد بيت المال [ ]  
 ٧ ويزرع من احببت ويسنى م [ ] ثلثت [ ] و . [ ]  
 ٨ . . . . [ ]

1. In the name of Go[d], the Compassionate, [the] Merciful.
2. This is a document from 'Îsâ b. Nuṣair... [
3. ....[.....] which he wrote for 'Imrân b. Muḥammad. Verily thou hast asked and petitioned [that I lease unto thee .....]
4. and Hurûr, from what is known under the name of Muḥammad b. Yaḥyâ b. 'Imrân, for three years, the first of which is the year [two hundred] and seven[ty] one [and the last the year]
5. two hundred and seventy three, referring to the year two hundred and seventy four, for hundred and [thirty] fiv[e] dînârs .....]
6. reckoning each year at forty five dînârs full weight Treasury money, [
7. and there may cultivate it whoever thou wilt, and there may irrigate it who[soever] thou pleasest [.....] ..... [ ]
8. ....

5. Cf. the tax-receipt PER Inv. Ar. Pap. 3628<sup>5f</sup>. الحراج سنة (6) تسع وخمسين وماتين المنسوبة الى سنة ستين and above p. 71f.

7. For this formula cf. n° 86<sup>14f</sup>. (p. 61f.).

6. Ms. سنة . — 8. Only the upper parts of ± 4 letters are preserved.



# ADDITIONS AND CORRECTIONS

## Volume I

- Page line
- 61, 3 : *for* emancipation *read* manumission.
- 61, 10 : *read* Ġîm.
- 62, 27 : *for* فتى *read* فتى .
- 64, 6 : As Professor E. LITTMANN observed (*ZDMG* LXXXIX [1935], p. 403) اسطور is probably to be regarded as the transliteration of the feminine form 'Ισιδώρα or Εισιδώρα.
- 64, 18 : دجاشة may be, as suggested by Dr. W. E. CRUM, the Coptic name Tegôše (τεσωσε).
- 64, 31 : *for* 163 *read* 166.
- 64, : *add after the last line* :
17. Possibly the عبد الرحمن بن شارك, occurring in PER Inv. Ar. Pap. 10155<sub>3</sub>, may be the same person as is mentioned here.
- 70, 7 : new Inv. n° 99<sub>6</sub> *should be* 15081<sub>6</sub>.
- 70, 23 : 15022<sub>3</sub> *should be* 15022<sub>4</sub> .
- 72, 21 : *read* altaramäischer.
- 80, 18 : n° 174<sup>v</sup> *should be* n° 147<sup>v</sup>.
- 81, 31 : *for* 'Ā'iša *read* 'Abbâsa.
- 83, 21 : *for* 15022<sub>2</sub> *read* 15022<sub>3</sub> .
- 94, 5 : *read* occurring.
- 94, 6 : *for* 15022<sub>10</sub> *read* 15022<sub>11</sub> .
- 100, 26 : *read* Caliph.
- 101, 3 : *read* al-Ušmûnain.
- 105, 27 : 15022<sub>5</sub> *should be* 15022<sub>6</sub> .
- 105, 31 : 15022<sub>12</sub> *should be* 15022<sub>13</sub> .
- 106, 6 : 15022<sub>15</sub> *should be* 15022<sub>16</sub> .
- 106, 11 : *read* being omitted.
- 115, 24 : For the confounding of tanner and cobbler see J. P. MAHAFFY, *The Flinders Petrie Papyri II* (Dublin, 1893), p. 109.
- 116, 14 : *read* similar.
- 116, 26-28 : *The passage* "For the paragraph sign etc." *should be transferred to line* 24.



- Page line
- 150, 18 : read 62, 10-12 .
- 151, 18 : read n° .
- 151, 22 : add PER Inv. Ar. Pap. 10162, after 1803, ترس is probably better taken as a transliteration of the Coptic word *terpe* "the southern" according to Dr. W. E. CRUM.
- 153, 28 : read papiri.
- 159, 26 : for Recto read Verso.
- 162, 17 : The name *السبع* is mentioned by *al-Dahabī, Mustahik*, p. 537. E. LITTMANN remarks that this form occurs too in Qur'ān VI 86, XXXVIII 48.
- 172, 4-5 : for of his sister read *منطلي* .
- 172, 22 : for *تُؤْتُونَ* read *عَلَّوْب* .
- 190, 28f. : Dr. W. E. CRUM tells me that *قرحيوه* is *εραχνη* Professor E. LITTMANN (ZDMG LXXXIX [1935], p. 406) refers to *εραχνη* (cf. vol. I, p. 64).
- 193, 22 : for *بن* read *بن* .
- 198, 16 : read *وارثه* and add *اهنى* after *جمع* .
- 200, 16 : for *ابن السرى* read *ابى السرى* .
- 206, 17 : delete — 12.
- 217, 2 : In W. E. CRUM, *CMBM*, n° 1100 (p. 466) five churches of the Virgin are mentioned situated presumably in Hermopolis or its neighbourhood (communication by Dr. CRUM).
- 222, 26 : delete *عن* after *شهد* .
- 223, column title : read PROPERTY.
- 243, 6 : for *لبطري* read *لبطري* .
- 244, 7 : read *ناعم* .
- 250, 9 : add is a literal quotation from Qur'ān XI 88 (89) and before occurs.
- 251, 12 : read *في* .
- 251, 7 and page 256 line 7 : for *مسجد بن* read *مسجد بن* (cf. E. LITTMANN, ZDMG LXXXIX [1935], p. 406).
- 252, 10 : for *الباز* read *الباز* .
- 253, 11 and page 259, line 12 : for two mosques read the mosque of Ibn Māmalin.



- Page line
- 253, 17 : for wine seller read standard-maker.
- 254, 15 : insert 3. before ساره .
- 256, ٢ : for سلط بن ... read اسبط بن بيسة . An Professor E. LITTMANN (*ZDMG* LXXXIX [1935], p. 407), to whom the reading is due, acutely observed, اسبط or اسبط corresponds to Isidore (Isidoros) in F. PREISIGKE, *Namenbuch*, col. 153.
- 256, ٩ : for القباد read القباد .
- 259, 3 : for ..... add read Isidotos.
- 259, 17 : for wine seller read standard-maker.
- 260, 11 : read witnesses.
- 262, ٢ : for اشقرى read اشقر and for مدط [..... زوجة .....] read زوجة اب اسبط .
- 262, ١١ : for القباد read القباد .
- 262, 22 : delete the passage " 2. One would have expected اشقر for the buyer is a woman."
- 262, 24 : for 37<sub>12</sub> read 37<sub>13</sub> .
- 263, ٢٢ : read زوجة اسبط .
- 264, 18 f. : read the wife of Isidotos, son [of Bisi].
- 265, 12 : for wine seller read standard-maker.
- 265, 33 : read the wife of Isido]nos, son of Bisi.
- 271, 17 : for buyer read seller.
- 271, 26 : read Tāš.

## Volume II :

- Page line
- 10, 7 f. : The name قرقه (undotted) occurs, also, in a document dated 265 A.H. and written on parchment line 3, acquired in the Fayyûm for the PSR Collection in Heidelberg.
- 11, ٧ : read انوبه .
- 31, 9 : read met with.
- 33 : According to the *siyāl* PER Inv. Chart. Ar. 25713 six faddāns sown with corn and barley were leased at a rate of three dīnārs.
- 37, 24 : before But etc. add PER Inv. Chart. Ar. 25712 [نراجكم مع النعم السلطان اعزاه الله]



- Page line
- 35, 3 : for *يعين* read *يحيى*.
- 82, 32 : add PERF n° 1223<sub>2</sub> after 102<sub>20, 11</sub>.
- 83, n° 91 : The marginal figures referring to the lines of n° 91 are erroneously printed in European instead of Arabic (١, ٢, ٣ etc.).
- 87, n° 92 : read ١, ٢, ٣, ٤, ٥, ٦ instead of 1, 2, 3, 4, 5, 6 (marginal figures).
- 127, 20 ff. : As to the Egyptian artaba cf. also U. WILCKEN, *Griechische Ostraka aus Aegypten und Nubien*, I (Leipzig, 1899), p. 738-732.
- 147, 22 : read (amil).
- 180, last line : In the lease PER Inv. Ar. Pap. 960<sub>21</sub> (IIIrd Century of the Hgma) referring to a house in the town of Ašmūn a *كنيسة* *ابو قزمان* is mentioned. It is highly probable that this church of St. Cosmas is meant, too, in n° 126 of the present edition.
- 206, 20 : add PERF n° 674<sub>22</sub> after 348<sub>2</sub>.



## INDICES

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98<sub>2</sub>; 114<sub>21</sub>; 120<sub>22</sub> & 121; 127,

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121 <sub>3, 11, 13/14</sub>	عائشة ابنت الحسين بن عبد السلم	128 <sub>3</sub>	ابن سهل
38 <sub>2/3, 10, 13, 14</sub>	عائشة ابنت يوسف	55 <sub>5</sub>	بوسهل بن خلف بن ابراهيم المؤذن
		54 <sub>12</sub> ; 67 <sub>21</sub>	سواد الحراث
		56 <sub>6</sub>	سواد بن بقونس
		56 <sub>4</sub>	سويرس
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- عبد الرحمن بن محمد بن هرون 136<sub>3</sub>
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- عبد الرزاق بن شبيب 104<sub>5</sub>
- عبد الصمد 120<sub>3</sub>
- عبد الصمد بن عبد الرحمن بن اسمعيل 48<sub>20</sub>
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- عبد العزيز بن مقبل 59<sub>2, 8, 10, 12</sub>
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90 <sub>2, 4, 7, 9, 10</sub>	عيسى بن أحمد الجمال		أبو العلا القزاز بن مينا السقا
116 <sub>2</sub>	عيسى بن سـ	65 <sub>2, 9, 14</sub> ; 66 <sub>2, 8, 12/13</sub>	
	عيسى بن صالح بن محمد بن سعد بن الخطيب	140 <sub>13</sub>	علب بن طاهر بن أحمد
111 <sub>13</sub>		97 <sub>11</sub>	على الدكاوى
33 <sub>4</sub>	عيسى بن محمد (أمير مصر)	62 <sub>18</sub> ; 65 <sub>27</sub>	على بن أبرهيم
75 <sub>3</sub>	عيسى بن منخل	68 <sub>22</sub>	على بن أحمد بن خيثم
48 <sub>35</sub> ; 56 <sub>34</sub>	عيسى بن موسى	143 <sub>2, 4</sub>	على بن أحمد بن علي بن عبد الرحيم
82 <sub>19</sub>	عيسى بن نجد	121 <sub>13</sub>	على بن الحسن بن نصر المؤذن
145 <sub>2</sub>	عيسى بن نصير	72 <sub>15</sub> <sup>v</sup>	على بن الحسن بن يوسف بن تاج التعمق
93 <sub>16</sub>	عيسى بن الوليد	48 <sub>43</sub>	على بن حسين بن علي الخراساني
74 <sub>10</sub>	عيشون بن خيار الاقلولي	45 <sub>22</sub> ; 66 <sub>24</sub>	على بن حفص بن علي بن حفص
		60 <sub>14</sub>	على بن السماك
120 <sub>2, 4</sub>	غالب بن جابر الدمشقي	140 <sub>8</sub>	على بن عبد الله بن محمد
78 <sub>3</sub>	غانية بن زيد (العامل)	56 <sub>18</sub>	على بن عبد الأعلى بن معوية
61 <sub>5</sub>	الغسال	93 <sub>9</sub>	على بن [ ] بن عبد الرحيم
	غطارف بن مفلح	132 <sub>2, 4</sub>	على بن عيسى
64 <sub>11</sub> ; 65 <sub>8</sub> ; 66 <sub>7</sub> ; 68 <sub>7</sub> ; 69 <sub>7</sub> ; 70 <sub>8</sub> ; 71 <sub>10</sub>		68 <sub>23</sub>	على بن محمد بن علي المغربي
56 <sub>23</sub>	غياث بن محمد بن مراد	48 <sub>36</sub> ; 56 <sub>37</sub>	على بن مومل
51 <sub>30</sub>	أبو غياث الازدي	45 <sub>22</sub>	على بن نجيد بن علي المغربي
		75 <sub>2, 8, 11</sub>	..... بن علي
134 <sub>6, 8, 10</sub>	فاتك الجندی الاخرم	112 <sub>15</sub>	..... بن عليقة
139 <sub>2</sub>	فاطمة ابنت ابو بكر بن علي الرديني	140 <sub>8</sub>	عمر بن عبد العزيز بن معز
91 <sub>1, 2</sub>	فاطمة ابنت محمد بن عيسى بن اسحق	126 <sub>12</sub>	عمر بن عبد الملك
II, p. 148	الفتح (الوزير)	48 <sub>33</sub>	عمر بن محمد بن عمران
73 <sub>17, 25, 34</sub>	فرقلية ابنت قفري بن سسنة	141 <sub>9</sub>	عمر بن وهيب بن جميل
37 <sub>19</sub>	فضالة بن علي	43 <sub>5</sub> <sup>v</sup>	[ ] بن عمر بن مهاجر
73 <sub>43</sub>	الفضل بن عفيف	139 <sub>7, 8</sub>	عمران بن اسمعيل بن عرفة
61 <sub>20</sub>	فضل بن فرج	128 <sub>5</sub>	عمران بن سري الورئي
33 <sub>3</sub>	أبو الفضل جعفر المقتدر بالله أمير المؤمنين		



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64 <sub>4</sub>	كيل بن جريح القزاز	قرا 67 <sub>8</sub>
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128 <sub>11</sub>	محمد بن احمد الجندی	قفري ابن القمص I, p. 173; II, p. 9
58 <sub>14</sub>	محمد بن احمد بن علي بن رحمة	قفري الصياغ II, p. 9
115 <sub>6</sub>	محمد بن اسمعيل	قلته بن كيل بن جريح النصراني القزاز
90 <sub>9</sub>	محمد بن بكير بن علها	64 <sub>4</sub> ; 65 <sub>2, 9, 15</sub>
48 <sub>25</sub>	محمد بن جري الأبري	قلوطس I, p. 216
62 <sub>17</sub>	محمد بن جعفر	قلوطيس I, p. 216
131 <sub>8</sub>	محمد بن الحسن بن محسن	قنجوش بن شنوده 54 <sub>12, 13</sub> ; 61 <sub>6</sub> ; 62 <sub>6</sub>
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 48<sub>42</sub> مسرور بن ميمون  
 61<sub>22</sub> مسلم بن اسمعيل بن يعقوب  
 47<sub>4</sub> مسلم بن علي  
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 76<sub>2, 5</sub> مسيس بن اتارور  
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 138<sub>2</sub> مطروح الأجير  
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 91<sub>3</sub> ملك السودا  
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 63<sub>11</sub> موسى بن ابراهيم  
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 58<sub>2, 6, 10, 11, 16</sub> موسى بن سكريس  
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 131<sub>7</sub> موسى بن الفصل بن .....  
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 134<sub>3</sub> محمد بن طاهر بن عبد الرزاق  
 73<sub>48</sub> محمد بن عبد الله  
 124<sub>8</sub> محمد بن عبد الله الجهازي  
 130<sub>1</sub> محمد بن عبد الله بن صالح القفطي  
 130<sub>2</sub> محمد بن عبد الله بن العلا القهقوي  
 132<sub>10</sub> محمد بن عبد الواحد بن قمامة  
 140<sub>13</sub> محمد بن عبد الوهاب النوبي  
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 72<sub>17</sub> محمد بن علي بن عبد الله العكام  
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 121<sub>1</sub> محمد بن يحيى  
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 98<sub>13</sub> محمد بن يعقوب  
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 86<sub>21</sub> مزاحم بن اسحق بن ابراهيم  
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- 53<sub>11</sub> ودد بن ميمون  
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96<sub>9</sub> وليد بن مسلم القرشي  
98<sub>10</sub> وليد بن عبد الله
- 54<sub>5</sub>; 67<sub>7</sub> يحنس بن بردسنة  
73<sub>11, 15, 24, 30, 45</sub> يحنس بن بلتوس  
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يحنس بن شنودة بن بطرس بطاقس  
57<sub>2, 11</sub>; 58<sub>2, 7, 8</sub>; 59<sub>2, 7</sub>; 119<sub>2, 3, 8, 10, 13, 15</sub>  
100<sub>3</sub> يحنس بن موسى  
85<sub>3</sub> يحيى  
114<sub>3, 7, 13, 14</sub> يحيى بن اسحق  
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48<sub>23</sub> يحيى بن صفوان المرادى  
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57<sub>24</sub> اليسع بن عمر بن موسى  
48<sub>8</sub>; 56<sub>17</sub> اليسع بن عيسى  
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- 43<sub>5</sub> ملهيوه ابنت بنطلس  
112<sub>2</sub> ناجد بن ابيمه بن بجوش  
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53<sub>18</sub> ابو النجم  
83<sub>3</sub> ابو النجم بدر الاو.  
142<sub>2</sub> نصر مولى يعقوب بن اسحق البزاز  
56<sub>4</sub> النضر الزيات  
68<sub>25</sub>; 70<sub>30</sub> نطف بن طاهر بن على  
76<sub>4</sub> نظر بن بيان  
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135<sub>4</sub> نمر بن على  
62<sub>16</sub> نهار بن أبى السرى بن عمر  
54<sub>13</sub>; 67<sub>21</sub> نهار بن سليمان بن ادريس  
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- 96<sub>2</sub> هارون بن بquam  
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124<sub>9</sub> هرون بن عمير  
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41<sub>2, 5, 8, 9, 18</sub> هنيده ابنت اسحق بن سرى



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		يوحنا بن بquam
		يوسف بن احمد بن عزيز
		141 <sub>18</sub>
		يوسف بن اسمعيل
		128 <sub>7</sub>
		يوسف بن بركان بن منصور
		139 <sub>7/8</sub>

## Uncertain names

126 <sub>7</sub>	..... ر بن يحيى السنجرجى	68 <sub>23</sub>	سدايح بن على بن محمد
132 <sub>2</sub>	[ر بن محسن	54 <sub>13</sub>	[ماس بن محمد بن جعفر
74 <sub>2</sub>	[هله بن بانوبه	132 <sub>4</sub>	بكر بن ..... رد
129 <sub>3</sub>	[ه بن على	142 <sup>r</sup> <sub>6</sub>	[ ..... بن عبد الله
74 <sub>14</sub>	[ه بن اجوه	142 <sup>r</sup> <sub>4</sub>	[د بن احمد بن داود
		52 <sub>21</sub>	[ر بن جوهر

## Greek transcriptions of Arabic proper names

αβδελλα υιος Αβδελμαλκ (governor of Egypt 705-709 A.D.)	13 <sub>11</sub>	αλουλιτ 1 <sub>7</sub> ; 3 <sub>7</sub> ; 10 <sub>5</sub>
αβδελμαλκ (governor of Egypt 714-717 A.D.)	I, p. 40 <sub>25</sub>	αλναλιδ 5 <sub>7</sub>
αλουαλιδ (Caliph 705-715 A.D.)	11 <sub>8</sub>	αλουλιδ 4 <sub>4</sub>
αλουλιδ 2 <sub>7</sub> ; 6 <sub>8</sub> ; 7 <sub>8</sub> ; 8 <sub>8</sub> ; 9 <sub>1</sub> ; 12 <sub>10</sub> ; 13 <sub>10</sub> ; 15 <sub>7</sub> ; 16 <sub>5</sub> ; 17 <sub>9</sub> ; I, p. 40 annotation to line 7		χορρα υιος σζερχ (governor of Egypt 709-714 A.D.)
		14 <sub>8</sub> ; 15 <sub>8</sub> ; 16 <sub>8</sub> (χορρα) ; 17 <sub>10</sub> ; 18 <sub>8</sub> (χορρα).



## 3. Index of tribes and military bodies

111 <sub>2</sub>	بنو رفيع	126 <sub>11</sub> ; II, p. 181	أزد
II, p. 56	بنو عسكر	68 <sub>2, 8</sub>	بربر (عبيد البربر)
62 <sub>4, 6</sub>	قبيلة الغسال	I, p. 250	— (عساكر البربر)
51 <sub>7, 24</sub>	بنو قريش	I, p. 250	الحسين (العبيد الحسينية)
II, p. 185	بنو المعافر	II, p. 180 f.	خولان
51 <sub>1</sub>	بنو همدان	II, p. 214	بنو رديني



## 4. Index of places

## a) provinces, districts, towns, villages, etc.

II, p. 37	حيز شنودة (مدينة)	56 <sub>3</sub>	ادفوا
78 <sub>3</sub>	— (كورة)		اشمون (مدينة)
		38 <sub>2</sub> ; 40 <sub>2</sub> ; 41 <sub>2</sub> ; 50 <sub>4</sub> ; 52 <sub>4</sub> ; 79 <sub>8</sub> ; 102 <sub>2</sub> ; 143 <sub>2</sub>	
72 <sub>3</sub> <sup>v</sup>	ريفة	117 <sub>3</sub> ; 118 <sub>3</sub>	— (كورة)
83 <sub>5</sub>	ساقية قلوده	86 <sub>3</sub> ; 87 <sub>3</sub>	— اسفل اشمون (كورة)
II, p. 51	سد سود	55 <sub>3</sub>	— اعلى اشمون (كورة)
82 <sub>12</sub>	سد هيوه		الاشمونين (مدينة)
99 <sub>4</sub>	سربها	45 <sub>2, 15</sub> ; 64 <sub>4</sub> ; 65 <sub>2</sub> ; 66 <sub>2</sub> ; 69 <sub>2, 6</sub> ; 70 <sub>3</sub> ; 71 <sub>3</sub> ; 138 <sub>8</sub>	
79 <sub>9</sub>	سقط		— (كورة)
I, p. 254	سقط الخمارة	78 <sub>3</sub> (II, p. 36); 86 <sub>7</sub> ; 87 <sub>6</sub> ; 88 <sub>1, 2</sub> (II, p. 72)	
I, p. 254	سقط المهلبى	68 <sub>2</sub>	— (مركز)
II, p. 181	سنجرج	II, p. 14	اقلول
II, p. 51	شد سواف	117 <sub>3</sub> ; 118 <sub>3</sub>	انصنى (كورة)
II, p. 51	شد مويه	II, p. 36	— اسفل انصنى (كورة)
I, p. 272	شطورة		
		II, p. 112	ببلاو
54 <sub>3</sub> ; 64 <sub>4</sub>	صيعد مصر	99 <sub>2</sub>	ببلوه
		84 <sub>2, 3</sub>	بلتقوم
II, p. 37	طحا (مدينة)		بلجسوق
78 <sub>3</sub> (II, p. 36)	— (كورة)	60 <sub>3</sub> ; 63 <sub>3</sub> ; 105 <sub>2</sub> ; 106 <sub>2</sub> ; 107 <sub>2</sub> ; 108 <sub>2</sub> ; 109 <sub>2</sub> ; 110 <sub>2</sub> ; 111 <sub>3</sub> ; 112 <sub>3</sub>	
57 <sub>3</sub> ; 58 <sub>2</sub> ; 59 <sub>2</sub> ; 119 <sub>3</sub>	ططون		
II, p. 41	طوخ	54 <sub>3</sub> ; 62 <sub>2</sub> ; 67 <sub>5</sub>	بلجسوق ترس
		55 <sub>2</sub> <sup>r</sup>	بمشها
II, p. 77	العرين القبلى	140 <sub>3</sub>	يهمول
II, p. 57	العسكرية		
111 <sub>7</sub>	علها	II, p. 185	جند



II, p. 206	مريس	II, p. 70	فريسي
II, p. 206	مريسية		الفيوم (كورة)
81 <sub>4</sub> (II, p. 46); 82 <sub>4</sub>	مقطول	54 <sub>3</sub> ; 58 <sub>2f.</sub> ; 59 <sub>2</sub> ; 60 <sub>3/4</sub> ; 63 <sub>3/4</sub> ; 67 <sub>5</sub> ; 111 <sub>3</sub> ; 119 <sub>3</sub>	
II, p. 183	منية الأسقف		
II, p. 63	نواي	II, p. 88	قلما
86 <sub>3,6</sub> (II, p. 63); 87 <sub>3,5</sub> ; 100 <sub>2</sub>	نواية	II, p. 82	قلندون
80 <sub>7</sub> (II, p. 37, 43)	هور	90 <sub>12</sub> (II, p. 82)	قلنديون
86 <sub>5</sub> ; 87 <sub>4</sub>	هور قلته	I, p. 173	قمبشا
II, p. 185	وره	II, p. 187	قهقاوه
		II, p. 187	قهقوه
		II, p. 36	قوص (كورة)

## b) Wells, streets, churches, mosques, cemeteries

70 <sub>7</sub> ; 71 <sub>8</sub>	خط البنادين	بوطور بن مقابر المسلمين
138 <sub>10</sub>	— حمام طبرى	64 <sub>9</sub> ; 65 <sub>6</sub> ; 66 <sub>6</sub> ; 68 <sub>6</sub>
	كنيسة البرتانس	64 <sub>9</sub> ; 65 <sub>6</sub> ; 66 <sub>5/6</sub> ; 68 <sub>6</sub>
64 <sub>7</sub> (I, p. 216 f.); 65 <sub>4/5</sub> ; 66 <sub>4</sub> ; 68 <sub>4</sub>		89 <sub>2</sub>
79 <sub>7</sub> ; 71 <sub>8/9</sub>	مسجد ابن ماملين	60 <sub>4</sub>
92 <sub>4/5</sub>	— السكة	126 <sub>3,7</sub>
		138 <sub>6</sub> (II, p. 207)
		خط الاثرين







TABLE  
of papyri in order of the numbers of this edition

Edition No.	Inv. No.	Plate	Edition No.	Inv. No.	Plate	Edition No.	Inv. No.	Plate
73	275+Ta'rih n° 1771	I	96	174	XII	121	Inv. n° 344	XX
74	Ta'rih n° 2166 c	II	97	Ta'rih n° 2166 d	XIII	122	147 <sup>v</sup>	XXI
75	Inv. 103+108	III	98	Inv. n° 99	XIII	123	152 <sup>v</sup>	XII
76	185	II	99	273	XIV	124	271	XXII
77	218	IV	100	125 <sup>v</sup>	XV	125	158	—
78	168	V	101	161	XIV	126	155	—
79	114 <sup>r</sup>	IV	102	148 <sup>r</sup>	—	127	102	—
80	152 <sup>r</sup>	V	103	106	XIV	128	84 <sup>r</sup>	—
81	179 <sup>r</sup>	VI	104	182	—	129	109	—
82	179 <sup>v</sup>	VI	105	Ta'rih n° 1801 a	XVI	130	151	—
83	Ta'rih n° 1922	V	106	1801 b	XVI	131	272 <sup>r</sup>	—
84	Inv. n° 177 <sup>r</sup>	VII	107	1802 a	—	132	272 <sup>v</sup>	—
85	177 <sup>v</sup>	VII	108	1802 b	—	133	156 <sup>r</sup>	—
86	238 <sup>r</sup>	VIII	109	1800 a	—	134	156 <sup>v</sup>	—
87	238 <sup>v</sup>	IX	110	1800 b	—	135	315	—
88	Ta'rih n° 2166 a	VII	111	1799	XVII	136	98 <sup>r</sup>	—
89	Inv. n° 87	X	112	1803	XVII	137	175	XXII
90	180+120	XI	113	Inv. n° 135	—	138	146	XXIII
91	Ta'rih n° 1741 d <sup>r</sup>	VII	114	274	XVIII	139	Ta'rih n° 1735/4	—
92	Inv. n° 154 <sup>v</sup>	X	115	304	XVIII	140	1735/3	—
93	147 <sup>r</sup>	XII	116	107	X	141	1735/5	XXIV
94	153 <sup>r</sup>	—	117	96 <sup>r</sup>	XIX	142	Inv. n° 350 <sup>r</sup>	—
95	189	—	118	96 <sup>v</sup>	XVII	143	350 <sup>v</sup>	XV
			119	Ta'rih n° 1902	XIX	144	Ta'rih n° 1953 a	V
			120	Inv. n° 105	XIX	145	2166 e	XXI



TABLE  
of papyri in order of inventory numbers as classified  
in the Egyptian Library

Inv. No.	Edition No.	Inv. No.	Edition No.	Inv. No.	Edition No.
84 <sup>r</sup>	128	156 <sup>r</sup>	133	315	135
87	89	156 <sup>v</sup>	134	344	121
96 <sup>r</sup>	117	158	125	350 <sup>r</sup>	142
96 <sup>v</sup>	118	161	101	350 <sup>v</sup>	143
98	136	168	78	Ta'riḥ n° 1771	
99	98	174	96	+ Inv. n° 275	73
102	127	175	137	Ta'riḥ n° 1735/3	140
103+208	75	177 <sup>r</sup>	84	1735/4	139
105	120	177 <sup>v</sup>	85	1735/5	141
106	103	179 <sup>r</sup>	81	1741 d <sup>r</sup>	91
107	116	179 <sup>v</sup>	82	1799	111
109	129	180+120	90	1800 a	109
114 <sup>r</sup>	79	182	104	1800 b	110
120+180	90	185	76	1801 a	105
125 <sup>v</sup>	100	189	95	1801 b	106
135	113	208+103	75	1802 a	107
146	138	218	77	1802 b	108
147 <sup>r</sup>	93	238 <sup>r</sup>	86	1803	112
147 <sup>v</sup>	122	238 <sup>v</sup>	87	1902	119
148 <sup>r</sup>	102	271	124	1922	83
151	130	272 <sup>r</sup>	131	1953 a	144
152 <sup>r</sup>	80	272 <sup>v</sup>	132	2166 a	88
152 <sup>v</sup>	123	273	99	2166 c	74
153 <sup>r</sup>	94	274	114	2166 d	97
154 <sup>v</sup>	92	275+Ta'riḥ n° 1771	73	2166 e	145
155	126	304	115		



## LIST OF PLATES

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Plate	IV	No. 77			No. 103
		No. 79	Plate	XV	No. 100
Plate	V	No. 78			No. 143
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Plate	XII	No. 93	Plate	XXIII	No. 138
		No. 96	Plate	XXIV	No. 141
		No. 123			

On Plate V 76 √ √ should be 80 √ √







PLATES















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76 v7

[illegible]

74 v3







































هذا كحل اصطفى به من مدبري مدبري  
والصالحين على الالام عاصية ولا يكونوا كالحل  
الذي اصابه في هذا الاكل - ولقد خرجوا من  
على اثاره التي ارضه ارضه من

٨٨ ٨٨

والله اعلم بالصواب  
عسى ان يكون من طلبة العلم  
والصالحين والارواح الطاهرة  
والله اعلم بالصواب والارواح  
والله اعلم بالصواب والارواح  
والله اعلم بالصواب والارواح

٨٥ ٨٥

قد اختلفوا في عدد الله  
بالسعر الوافي لمسلمين طاروا على  
ذلك والاشهاد نكروا

٨٤ ٨٤

لما جاءه امدع في كل العبد  
لما جاءه امدع في كل العبد  
والعبد طموح الدار احمر سلك السوط  
من حبله كحبل الدار الذي في

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في هذه النسخة من النسخة  
 الثانية من النسخة  
 الثالثة من النسخة  
 الرابعة من النسخة  
 الخامسة من النسخة  
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في هذه النسخة من النسخة  
 الثانية من النسخة  
 الثالثة من النسخة  
 الرابعة من النسخة  
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 العشرون من النسخة

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في هذه النسخة من النسخة  
 الثانية من النسخة  
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 التاسعة عشرة من النسخة  
 العشرون من النسخة

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د كثر خزانة المال والحدود من ان السطوح والحدود  
 الى اهل طلبة قصصه ولا يغير دسار صراعاته ولا يغير  
 نفسه الدنيا لست لست سمعوا ولا خطر الى  
 هو ومعدى طرافه من شدة لست وسته وسته  
 على ان لا يولد لست وسته لست وسته  
 طرافه وسته لست وسته لست وسته

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ليس ملسا كما احكام  
 السراجه التي اطلق فيها النور  
 النفاذ فيتم لحد واحد من الحكمة على  
 من يوم السبت الاربعة عشر من شهر الحارث سنة ثمان  
 واربعمائة وكنيسة بولس من عهد القسطنطين

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